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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Order of Essees.—

Blood and its Circulation in the Vedas—Principal Radha Krishna Arya Sewak, B. Sc., M. B., B. S.

The Degeneration of Indian Cattle and its Causes—Mr. Doongersee Dharamsee Sapat.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

VOL. XXIV No. 6.	*August 1925, Bhadrapad 1982. Dayanandabda 101.*	WHOLE NO. 202 THIRD SERIES No. 13.

THE ORDER OF ESSEES.*

I.

"*And ye shall be unto me a priestly kingdom, and a holy people.*"

By the time when the gretest teacher of the World, the great mediator, Jesus Christ, stepped forth among the Jewish people, proclaiming his doctrines of light and heavenly truths, that these his doctrines might spread light and warmth over the earth, and peace in the weary heart of men, had the above spoken of people in general very much deviated from the path of the Lord, from the knowledge of Him, and from the doctrines of divinity given to Arbaham and handed

* Appended to the letter on Crucifixion, an introduction to which by Pt. Ghasi Ram has appeared in this Magazine, and which has since been published in book form by the Dayananda Centenary Committee, was this account of the Essees. The sources from which it is derived are the same that have already been tapped, but translation of passages reproduced from the original is different. For a critical study of the history of religious orders this translation may be of great value.

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down to Issac, Jacob and their descendants, and afterwards further interpreted and explained by the man of God, Moses.

The interpreters of the Scriptures in the different ages of the Old Testament, or the Scribes, had contrived to attribute to the holy Scriptures the meaning and explication that was most convenient to their material advantage, estimation among the people, or their own wishes. Indeed, we find in the Scriptures of the Old Testament that holy men of the school of the prophets often stepped forth as the champions of truth and defenders of light, who severely reproached the people for their sins and vices, and severely warned the false teachers who led the people astray and misinterpreted the laws of the Lord. But the people seldom heeded them, and many of them fell victims and martyrs for the vengeance of the priests, the scribes, and the fury of the people.

By the time that Jesus Christ and his great predecessor, John, stepped forth among the people, the Jewish people was separated into several religious sects, that each had different views on religion. But even from the day that Moses, according to the command of God, consecrated the people to "A covenant people to the Lord." (2 M. B, 19 Chap.)

There was always among them a certain class by whom the name of the Lord Jehovah was worshipped in truth and purity. Already in the time of the first Judges appeared this class as a distinct Order or Brotherhood, named "Nazirees," Nazarees, or "Nazarenes," and in the time of the Kings we find this Brotherhood under the name of the so-called "School of the Prophets."

The members of this holy union had the design, "To love and worship God in purity of heart, and to the best of their ability work on their own ennobling and perfection; and of all their might to further the happiness and peace of their fellow men."

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In time of the Maccabai, this interesting Brotherhood appears under the name of "Hasidees," Eller "Assidees," that is, "the holy," "the pious;" and afterwards, in the time of St. John the Baptist and the great Master, under the name of "Esseers," or "Essenes," that is, the "children of peace."

It is not to be wondered at, that the scriptures of the New Testament do not directly mention this important and significant Brotherhood, as they lived separated from the world, as a defined Order, and admitted no body that had not under-gone a term of trial for three years and sworn not to disclose for any outsiders what took place in their meetings. This Order had a material influence on the culture and enlightening of the age and the ages that were to come.

In the New Testament there are many expressions and references that directly appear to the thinker and the unprejudiced interpreter of the Bible, that indirectly speak of this brotherhood; and just by these may be explained many undefined and dark quotations in the Scriptures, and rationally conceived, that otherwise would appear inexplicable and obscure. We will afterwards represent instances of this nature.

But before we proceed to a more minute illustration of this most remarkable Brotherhood, we will first pay attention to the, in Jesus' time, most important and differing sects of religion among the Jewish people.

These, first, the Pharisees, a sect full of hypocrisy and egotism. They distinguished themselves by rigidly observing all the outward forms of the Mosaic law, assumed holiness, haughtiness and ambition in unison with greedy aim after earthly winnings, but did care little for the real purifying of the heart or true humanity; and combined with these peculiarities great desire for dignity and worldly esteem. At public meetings they always endeavored to be the principal ones and aspired generally for the esteem and favour of the people.

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The master Jesus often severely reproached them therefor, and warned and exhorted the people to shun their false doctrines in the sayings."

"Take heed and beware of the leaven of the Pharisees and of the Sadducees". Math. Evang. Chap. 16, and in the same gospel, Chap. 23, where he four times cries "Wo" unto them,,he says "Wo unto you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

It is evident from this and several other quotations of the same kind, where Jesus reprimands them severely and rebukes them, that he considered the Pharisees the most vicious, cunning and dangerous of all Jews.

Next we have, second, the Sadducees. These were a kind of philosophers who denied the immortality of the soul and a life after this, and they taught that they deceived themselves who lived a pious and devoted life and exercised virtue, hoping therfor to get their reward after death.

Such a raward after death there was not, but it always was a necessary duty that men should fulfil to themselves, by living a virtuous and good life, as they then, more contented in their mind, could proceed on their way through life, and in consequence thereof would the burden of life be easier to carry.

This was their peculiar interpretation of the moral meaning of the commandments, but yet it preserved them from the hypocrisy and the dissembling of the Pharisees.

The Sadducees showed themselves openly to the world such as they in reality were, in a life intermixed with virtues faults and vices. Toward the Master, Jesus, they never showed such an animosity as the Pharisees. On the contrary, they often with great attention and admiration seemed to listen to his doctrines of wisdom.

They were more energetic and active than the Pharisees, and as they, like the former, had a great desire for acquiring

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wealth and worldly possessions, they were generally rich and considered the wealthiest class among the Jews. The King, "Herod," belonged to the sect of the Sadducees and acknowledged their doctrines.

The third sect comprised the Publicans. They are not to be considered as a distinct religious sect. But it is evident that they widely differed from the above named sects, and the so-called "proper Jews," in their religious belief; and this is even shown by the contempt in which they were held by the common people.

But we have reasons to believe that this contempt often was unmerited, as they were often kindly received by the Master, Jesus, and he communed with many of them in a friendly manner. He speaks thus of himself in unison with them in Math. Chap. xi, v. 19; "The Son of man came eating and drinking and they say, behold a man gluttonous, and a wine bibber, a friend of Publicans and sinners." But even the life of these he reproached on several occasions. In Math. 5 Chap., v. 46, he says: "For if ye love them which love you, what reward have ye; do not even the Publicans the same?

Every Jew who had knowledge of Scriptures of the Old Testament, shortly everybody that examined into things and claimed to possess the culture of his time, generally belonged to either the Pharisees, Sadducees, or the Essees.

We know with certainty, and the writings of the Evangelists do not deny it, but on the contrary strengthen this fact, that the Master's great predecessor, John, from his infancy was adopted and brought up in the School of Esseen Order, and there acquired his knowledge and wisdom.

We cannot here give any information on this subject, of what the higher degrees of the Order did know about it, as this description of old Essees is written for the benefit of the brethren of all degrees, we will therefore confine our-

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selves to examining the gospel and other New Testamental Scriptures for testimony to prove the same.

It is evident from the gospel that John belonged neither to the sect of the Pharisees nor to that of the Sadducees. He rebuked them both severely for their lives,—as his great successor,—and when many of both the Pharisees and the Sadducees came to him at Salem on the bank of the Jordan to be baptized by him, he said to them: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Math. 3 chap., 7and 8 v.

Herod adhered, as above mentioned, to the doctrine of the Sadducees, and it was this Herod, whom John so severely rebuked on several occasions for Herodias his bother Philip's wife, and,, for all the evils which Herod had done added yet this above all, that he shut up John in prison." Luke, iii, Chap 19--25.

Lucas the Evangelist relates to us in his iii. chap., 12 and 13 v: "Then came also Publicans to be baptized and said unto him, 'Master, what shall we do?' And he said unto them, 'Exact no more than which is appointed to you."

John says about himself in the gospel of John, 1 Chap. 23 v.: "I am the voice of one crying in the wilderness" and the Evangelists add that this answer did he give to, "they which were sent were of the Pharisees."

Marcus says of John in his 1Chap. 4 to 6 vs "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And John was clothed with camel's hair and with a girdle of a skin about his loins, and he did eat locusts and wild honey"; and in about the same words and sense does Matthew speak of John in his third chapter.

We might cite more instances of the same kind, but these ought to be sufficient to show that the Scriptures of the New Testament give a positive proof for the contended

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point that John did not belong to either the school of the Pharisees or that of the Sadducees. At the same time it gives more than a negative proof for the conclusion that he belonged to the holy order of the Esseers; and the more we study the writings of the Evangelists and interpreters of the Bible, and consider who were the friends of John, and the doctrine he preached to the people, the more are we convinced that he belonged to the Essees.

By comparing all the above named with the manner of life, ceremonies and fundamental belief of the Essees we are thereby convinced that this champion of truth was messenger of the Brotherhood to prepare the way for Jesus and to promote his mission, who indeed had sent him.

We will proceed to a truthful illustration of this Brotherhood, as we find it related of authentic authors from the commencement of the New Testament time, and let these speak for themselves.

Of all the Gentile authors, none give more authentic and minute information on the subject than the Jewish historian, Josephus, in his work, De Bello Judaico, 8 Chap., 2—13 Vs.: and especially in his Historia Antiqua Judaico, 3 Book; 5Chap.

He lived both before and after the destrtuction of Jerusalem by Titus, and as he himself belonged to the Esseen Order, and had undergone the ordered term of trial for three years, his accounts merit our belief of its authenticity. Of his admission into this Order he writes as follows:—

"When I had reached my sixteenth year did I undertake to examine into our different religious sects and their doctrines, that having come to konw them I might choose the one that to me appeared the best. I have already mentioned that there were three sects of Pharisees, Sadducees, and Essees.

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"Having resolved this, did I at once begin to prepare myself in different ways that I might be admitted into the Order of Essees. In order to accomplish this, I turned to a man called Banus, of whom was told that he belonged to the Brotherhood of Essees, and lived in the wilderness, made his clothes out of the bark and leaves of the trees, fed upon wild fruits, plants and herbs, and from holiness bathed several times night and day in cold water.

"In this man's company I spent three entire years, undergoing all kinds of trials, temptations and privations, and then returned to the city (Jerusalem). When I had filled my nineteenth year did I commence to shape my life and habits according to the doctrines of the Pharisees, and this sect is very similar to the Grecian Stoics."

Of these, Josephus own words, we are informed that he actually had undergone the, according to the Esseen law, ordered term of trial; and although he afterwards returned to Jerusalem, and in the future obeyed the doctrines of the Pharisees, yet did he continue to remain a member of the Esseen Brotherhood, and was admitted into their meetings as long as he did not transgress the duties of the Order or in any way did break the oath that he had taken at his initiation.

It was not before the Jewish kingdom was destroyed by Titus, Jerusalem and most of other cities of the country laid in ashes, and the members of the Esseen Orders widely dispersed, that Josephus in his writings committed to the world what we here will communicate.

———

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BLOOD AND ITS CIRCULATION IN THE VEDAS.

(By Principal Radha Krishna Arya Sewak B. Sc., M. B., B. S., Ayurvedic College, Gurukula.)

क: अस्मिन् आप: वि अदधात् विषूवृत: पुरूवृत: सिन्धुसृत्याय जाता: ।
तीव्रा: अरुषा: लोहिनी: ताम्रधूमा: ऊर्ध्वा: अवाची: पुरुषे तिरश्ची: ॥
[अथर्ववेद १० कांड २ सूक्त ११ मन्त्र]

The Lord of the Universe (क:) made (वि अदधात्) in this man (अस्मिन् पुरुषे) fluids (आप:) which are present in many forms (विषु वृत:) and undergo many changes in the body (पुरु वृत:). The special fluids mentioned in this Mantra are produced in the body (जाता:), flow in intermittent waves (सिंधुसृत्याय), and have some velocity (तीव्रा:). These fluids undergo various changes in their colour while flowing at different places, as, the blood in the veins is purple (अरुणा:), in the arteries red, (लोहिनी:); and the lymph is light grey in lymph vessels (ताम्रधूम्रा:). They reach every place in the body up in the head (ऊर्ध्वा:), down in the pelvic organs (अवाची:) and obliquely out in the rem ,test places of limbs (तिरश्ची:).

The above translation of the Mantra shows, and moreover it is to be made clear in the very beginning that this Mantra and others of the Sukta teach us, that we ought to sing His praises for his bestowing upon us such beautiful, efficient and complicated living machines, having also the fluids mentioned above. Naturally, therefore, one cannot expect to find a complete scientific discourse on the blood and its circulation in this Mantra. But the mere fact of this mentioning of blood, its nature and its circulation, in such a compressed form of poetry for the purposes of singiug His praises, clearly shows that the nature of blood, its properties and circulation

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were known to the "primitive sages," long long before the time of Harvey. European and even our country men having brains stuffed with ideas borrowed from the West, cannot but be astonished at what the detailed explanation of the Mantra would reveal. The Mantra presents the following points for consideration:—

1. The Lord of the Universe has made *fluids* in this Man (कः अस्मिन् पुरुषे वि अदधात् आपः).

2. These fluids are present in the body in *many forms* (विषु वृतः)

3. Their nature *undergoes changes* in the body (पुरु वृत्तः)

4. They are *produced in the body* (जाताः)

5. They exhibit *intermittent waves* while flowing (सिंधुसृत्याय).

6. They have a velocity (तीव्राः)

7. Their colour changes at different places in the body like purple, red and grey (अरुणाः लोहितोः तम्रा धूम्राः).

8. They flow everywhere in the body, upto head, down to pelvis and out to limbs (ऊर्ध्वाः अवाचीः तिरश्चीः).

Let us now consider these points in detail one by one.

I. कः अस्मिन् पुरुषे वि अदधात् आपः

After singing His praises in the other parts of the Vedas, for bestowing upon us the solid parts of the body, the Rishis are made to say thatout of mercy and benevolence, He also made such important things as the fluids of the body like the blood, the lymph, the chyle, the internal and external secretions and the excretary fluids. But in this Mantra the nature of some special fluids like the blood and the lymph was revealed to the Rishis by the author of the Universe.

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2. विषू वृतः

These two fluids, although very closely related to each other regarding their composition and origin, have different forms, *i. e.*, :—

(a). Blood is coloured purple or red, flows in different sets of tubes called veins and arteries, and is more viscid than the

(b). Lymph, which is light grey in colour, flows in lymph vessels and less viscid than the blood.

While the blood is flowing in its minute thin walled vessels, its fluid portion gets out by osmosis and is then called lymph. This lymph bathes the tissues of the body, supplies them with nourishment, which the blood takes from the food canal ; and also supplies them with oxygen taken from the lungs. It takes from the tissues in return waste matter and carbonic acid gas. The waste matter is subsequently thrown out of the body in urine through the kidneys and in sweat through the skin. The carbonic acid gas ultimately reaches the lungs with the venous blood and is exhaled.

3. पुरु वृतः

The lymph, as it leaves the thin walled arteries (capillaries), imparts the food materials and oxygen to the tissues and receives in exchange waste matters and carbonic acid gas. Its nature thus changes before and after its coming in contact with the tissues. Laden with the waste matters, the lymph enters a different set of minute tubes called lymph vessels, which join the big lymph vessels and which in return open into the big veins. Blood, before sending out some fluid portion with food and oxygen to the tissues is red in colour, but as the lymph re-enters it with waste matters, it begins to become purple and ultimately near the heart, when the

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whole of the lympth has entered it, it becomes dark purple in colour. It is only after passing through the lungs where carbonic acid gas leaves it and oxygen enters that its colour again becomes bright red. It is, therefore, quite clear that, according to the Vedas, the nature of the fluids undergoes changes in the body पुरुवृत: according as the lymph leaves or enters the blood, by which the entire physical, chemical and even biological nature of the fluids changes. How is it possible that the Rishis should have been taught the word पुरुवृत: but did not know its physiological significance as narrated above. Were they primitive people then? It was on account of these changes reader, the scientific significance and meaning of which they realised that they preached the gospel of open-air life. When the blood comes in contact with the purest air, rich in oxygen one is favoured with ruddy cheeks. rosy pink lips, red nails and bright eyes. They knew that an indoor life, devoid of fresh and pure air, makes the blood mostly venous, unable to impart its carbonic acid gas to the already impure saturated atmosphere. One can at any time see such cases in over-crowded towns with pale faces livid lips, dull lustreless eyes and long drawn sad countenances. How inevitable then it becomes to be thankful to that Lord of the Universe प्रजापति for favoring us with such important fluids. And our Rishis were not wrong in singing His praises for such essential vital fluids. Rather keeping silence would have been a sin.

4. जात:

And these fluids are produced in the body. As said already, the Rishis are not out this time to write a thesis on medical subjects. It is sufficient to say that by merely mentioning the fact that the fluids are produced in the body, a physiologist at once knows what

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a world of meanings is hidden behind this word. The idea at once flashes in the mind of a scientist, that the Rishis meant by this that

(*a*). There are places or organs in the body, where these fluids are produced and (*b*) they are formed in some special manner. How could one use the word जाता: unless he knew the places and manner of formation of the fluids, a too lengthy point, to be touched here. Suffice it is to say that the blood is formed in the bone-marrow, lymph glands etc.

5. सिंधुसृत्याय

These fluids exhibit intermittent waves while flowing. Many ages after the Rishis, the attention of the Western physiologists was drawn to the fact that the blood was flowing in intermittent waves, because they observed that

(*a*). There was pulse or intermittent expansion of the arteries as felt over some bony place as the wrist etc.

(*b*). If an artery is cut, the blood flows out of it in jerks and not in a stream.

(*c*). And moreover, if an apparatus for recording the pulse (sphygonograph) is applied to the wrist over an artery there is alternate rise and fall of the pointer showing an intermittent flow of blood.

How could our Rishis put this fact of pulsation before the generations so confidently and definitely without knowing it and its significance. How can a primitive man lay emphasis upon and definitely state such a point, which, after so many centuries, was studied by the scientists of civilized times. Could the Rishis know all this about the circulation of blood without knowing the proofs? This is impossible and no human brain can understand such paradoxes.

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6. तीव्राः

The fluids have a velocity. This is a point which cannot be easily grasped by a layman. Ordinarily people do not know that blood has velocity unless they have a scientific turn of mind. Then what of stating this point? Those who state it and praise Him for giving velocity to the blood, of course, were not primitive men. How could they ever emphasise this point without knowing that this is the outcome of

(*a*). The propelling force of heart

(*b*). The elasticity of the blood vessel walls and the

(*c*). Nature of the calibre of the vessels.

They also knew how velocity was affected while the blood was circulating through tubes of different calibre and heart.

7. अरुणाः लोहितीः ताम्रधूम्राः

The fluid assumes different colours at different places in the body as purple, red and grey. This point does not need much explanation, only that the Rishis knew that while circulating, the blood becomes differently changed in colour as stated above in point 2 and 3.

8. ऊर्ध्वाः अवाचीः तिरश्चीः

The blood flows everywhere in the body up to the head, down to the pelvis, and out to limbs. It would be clear from this that Rishis must have known that there is a centre or pumping organ from which the blood goes upwards to the head, downwards to the pelvis and outwards to the limbs. Is that organ not the heart? It also makes clear that the blood goes to these parts through blood vessels.

This is all a pratical way of describing the physiology of blood and its circulation for the purpose of prayer.

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In prayers, one can only touch the points and not lecture upon them. And if these points are touched in such a way that even if many centuries afterwards, the scientists also came to the same conclusion after working so hard in their laboratories, cannot one assume that the Rishis, whom these things were revealed, were scientists and expounded these scientific phenomena long before the present day science could claim its name. How then were they uncivilized and primitive? Is it not unfair and unjust to call those people civilised who preached that some spirit flowed out of the human tubes or that air was rushing through them or that some brain fluid was present in them, in preference to those sages who could definitely say that blood circulated in the blood vessels, flowed from a centre to all parts of the body while flowing underwent changes in nature and colour exhibited intermittent pulsations, had velocity and moreover was produced in special parts of the body? Would you call such scholars uncivilized and primitive? Can we Arya refrain from admitting that we are the descendants of such learned rishis? Would you deny that their blood is running in your veins? Would you still remain blind folded with your brains imprisoned that your ancestors were merely naked savages? If you still think so, then may God help you.

EXTENT OF ANCIENT INDIAN ENGINEERING PHILOSOPHY.

नगररचना शास्त्र TOWN-PLANNING.

CHAPTER VIII.

वनोपवन EDUCATION AND RECREATION.

(BY RAO SAHIB K. V. VAZE, I. C. E.)

When the whole Universe is going on without any education why is it that human beings make so much

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of it ? is a question that is heard many times, The Universe is made up of two sorts of things *viz* the inanimate ones **प्रकृति** and the animate ones **पुरुष**. The inanimate things are passive and therefore they care little for the circumstances and things surrounding them ; in short they are **विश्वभुक्** and **अव्यय**. They take in every thing and reject nothing. But this is not the case with animate things. Their power of endurance is limited and therefore they have to select. Selection means discrimination or **भोग, त्याग**. They take in selected things and of these things give out the waste products. For accomplishing this purpose of selection or discrimination education is necessary. Education is obtained in four ways *viz* (1) Heredity, (2) Learning from parents (3) Learning from specialists and (4) Inspiration or Revelation. These four methods are mentioned in the Vedic precepts (1) **मातृदेवोभव** (2) **पितृदेवोभव** (3) **आचार्यदेवोभव** (4) **अतिथिदेवोभव**.

Leaving the inanimate objects out of consideration we find that the vegetable kingdom **ऊर्ध्व योनि** is educated by means of heredity only. By the inherited qualities possessed by the seed the tree selects the things it wants and assumes a particular shape and method of working as it suits itself to the changes that occur in the best way it can, each individually according to its own capacity. The object is secured by different individuals in different ways and this method is called 'Natural Selection' by Darwinians. Among Beasts **तिर्यग्योनि**, the education is by inheritance and home training. We often see birds and beasts teaching their young. Among human beings **अर्वाग्योनि** or **ऊर्ध्वमूल** besides these two influences a third is added *viz* training by adepts. Human beings have invented many new amenities and the production and the use of these have to be specially taught, We see

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the same tree almost in the same condition all over the world and in all seasons. We see the beasts and birds do the same except the adoption of peculiar methods to suit peculiar climatic and seasonal changes such as migration, building nests, or using different tactics. But we see men not only differently clad, fed and accomodated to suit different climatic and seasonal circumstances but even in the same country and season adopt different methods to suit their different positions. All this has therefore to be specially taught. What has been called Natural Selection is a kind of Revelation or Inspiration but amongst the highest of human beings this is specially perceptible.

गुरोस्तु पादमादत्ते पादः शिष्यः स्वमेधया ।
पादः स्वब्रह्मचारिभ्यः पादः कालेन पच्यते ॥

A disciple gets one fourth knowledge from his preceptor, one fourth he gets by his own efforts at understanding it, one fourth he gets by his intercourse with his colleagues and his last one fourth he obtains in course of time by inspiration or revelation. This is the usual way of obtaining complete knowledge of any thing.

A human being when born is only a beast, then it develops its faculties and becomes a man मनुष्य (thinking being) पौर then by learning he becomes as if born again in a different world द्विज and is called कलाधर. When a human being is educated in sciences, he becomes विद्यावान् and lastly when he gets the requisite inspiration he becomes ब्रह्मज्ञ.

(I) जन्मनाजायते शूद्रः, संस्काराद्द्विज उच्यते ।
वेदाध्यायात् श्रोत्रियस्तु, ब्रह्मजानातिब्राह्मणः ॥

(2) दशवर्षवृद्धः पौरः । पंचाभेः कलाभरः । श्रोत्रियश्चारणस्त्रिभिः ।
दीक्षितश्च प्राक्क्रयाद् । धर्मसूत्राणि अध्याय ६ ॥

(3) दशाब्दाख्यं पौरसख्यं पंचाब्दाख्यं कलाभृता ।
त्र्यब्दपूर्वश्रोत्रियाणां स्वल्पेनापिस्वयोनिनां ॥ मनुस्मृति अध्याय २

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Amongst पौर ten years' precedence gives elderness, amongst कलाधन five years, amongst विद्यावान् three and amongst ब्रह्मज्ञ a moment's precedence has to be taken into consideration. Thus a man who receives education of काम पुरुषार्थ or Enjoyment thus becomes a पौर; one who gets education of अर्थपुरुषार्थ or Social Intercourse from his father in addition becomes a कलाधर; one who gets knowledge of धर्म पुरुषार्थ or Duty from a preceptor in addition becomes विद्यवान्, श्रोत्रिय or आरण one who gets inspiration or revelation from a spiritual guide of मोक्षपुरुषार्थ becomes a ब्रह्मज्ञ. Thus there are four sorts of विद्या according to the four meanings of the root विद् as under:—

(1) विद् to attain—विद्या of कामपुरुषार्थ to be learnt from मातृदेव.

(2) विद् to think—विद्या of अर्थ पुरुषार्थ to be learnt from पितृदेव.

(3) विद् to know—विद्या of धर्म पुरुषार्थ to be learnt fromआचार्यदेव.

(4) विद् to be—विद्या of मोक्ष पुरुषार्थ to be learnt from अतिथिदेव.

When learning these different Vidyas the student has to follow certain rules of conduct known as आश्रम. For the study of कामपुरुषार्थ one has to follow the rules of ब्रह्मचर्य high conduct; for the study of अर्थपुरुषार्थ one must follow the rules of गृहस्थ family man; for the study of धर्मपुरुषार्थ one has to follow the rules of वानप्रस्थ a settler in the forest; and for the study of मोक्षपुरुषार्थ one has to follow the rules of संन्यास the recluse.

कौटिल्य says in his अर्थशास्त्र अध्याय १ प्रकरण २.

विद्यानांतुयथास्वं आचार्यप्रामाण्याद् विनयो नियमश्च।

The various विद्या according to the meanings of the root विद् have different preceptors as their authorities, different ends of learning and different rules of

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conduct. मोक्षविद्या deals with the question of "What is this world; धर्मविद्या deals with "What a human being should know; अर्थविद्या with "What a man should think about;" and काम विद्या with "What a man should enjoy or obtain." The four kinds of students *viz* आर्त, अर्थार्थी जिज्ञासु and ज्ञानी are also thus most proper persons to be taught. आर्त a diseased person is the proper person who needs instruction in काम विद्या or Science of enjoyment; अर्थार्थी a person who wishes to get अर्थ is the person who should study अर्थविद्या the Science of Social Intercourse; जिज्ञासु a person who pursues knowledge is the person fit for धर्मविद्या the Science of Knowables; and lastly the ज्ञानी or the Philosopher is the person fit to know मोक्षविद्या the solution of the riddle of the world,

The उपाकर्म gives the details of the system of education in Ancient India which was as under :

I. The thread ceremony was performed in वसंत or ग्रीष्म and the boys were admitted into the schools on the full moonday of श्रावण which was the beginning of the school term. The school consisted of सदसस्पति the head preceptors and अनुमति their assistants or colleagues. The persons who prepared the text books were called छंद ऋषि and these embodied their experiences in the various texts. These texts were learnt by heart and sung. From the full moon of श्रावण to the full moon of माघ the learning was by rote from the texts. The boys were fed with boiled rice and ghee—चरु during these six months or the first term and in the second term they lived by eating curds and barley floor दधिसक्तु प्राशन. In the second term the learning was by actual experiences.

2. At the beginning of each term the various deities of subjects taught in the school were given oblations and the deities give us an idea of the subjects taught in the school. The deities propitiated in the उपाकर्म are.

ब्रह्मा—The previous experiences of great men.

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पुराकृतं तु यत्तज्ञैस्तद्ब्रह्मतिप्रचक्षते । भृगु संहिता ॥

सावित्री—The active principle in life

कार्यकारीचयाशक्तिः सावित्रीप्रोच्यतेबुधैः ॥ भृगु

श्रद्धा—Faith

वेदेषु गुरुवाक्येषु सत्यबुद्धयावधारणं ॥

मेधा—Perception.

प्रज्ञा—Intelligence.

धारणा—Memory.

सदसस्पति—The chief of an educational institution.

अनुमति—Assistants who concur with the chief.

छंद ऋषि—Compilers of मंत्र texts from personal experiences.

These are the deities of book-learning which consisted पद (व्याकरण Grammar). वाक्य मीमासा, and प्रमाण न्याय Logic and गणित Mathematics.

The following are the deities of practical or experimental sciences taught at the time.

1. अग्नि—Heat, Physics.
2. आप्तृणसूर्याः—Botany, Agriculture.

आप्—शुक्राद् वृष्टिः ।

तृण—बृहस्पतेः सस्यानांस्तंबकारिता ।

सूर्य—सूर्याद्बीजसिद्धिः ।

3. शंकुन—Birds, Biology.

शकुनैंभद्रमावद ।

4 मित्रावरुणौ—Electricity.

मित्र हुवे पूतं दक्षं, वरुणं चरिषादसं । धियाघृताचीसाधंता ।

सम्राजाघृतयोनिर्मित्रश्चोभावरुणश्च । देवादेवेषुप्रशस्ता । ऋ० १ २।७।

I worship मित्र the Positive electricity which is clean and careful (it deposits clean metal uniformly over the whole surface) and वरुण the Negative electricity which eats away (corrodes the thing exposed) when the two are joined together. This action takes place invariably, and consciously (धिया) in the घृताचो the porcelain pot (of

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the battery). (घृताची is the pot used for storing ghee. It is to be सम्राजा, सुभगा अप्सरा clean, wide mouthed and water tight).

5. अपः—Water, Hydraulics.
आपोहिष्ठामयोभुवस्तान ऊर्जे दधातनः । महेरणाय चक्षसे । ऋग्वेद ।
6. मरुतः—Atmosphere. Wind-mills. Meteorology.
दिवायांतिमरुतो । ऋग्वेद ।
7. विश्वेदेवाः—All the glittering stars. Astronomy.
दिविदेवाइवश्रिता । ऋग्वेद ।
8. इन्द्रासोमो—Solution and precipitation. Chemistry.
इन्द्र—Crushing.
सोम—Dissolving.
9. इन्द्र—Cohesion. Mining.
10.—अग्नामरुत—Blasting furnaces. Metallurgy.
11. पववातसोय—Flowing water and wind. Navigation.
पवमानसोमाभ्यांनीतानौः । भृगु सूत्र ॥
12. सोम—Juice, Blood. Medicine.
अप्सुमेसोमो अब्रवीदंतर्विश्वानिभेषजा । ऋग्वेद ३
13. संज्ञान—Social intercourse.
समानिवः शरीराणि समानि हृदयानि वः ।
समानमस्तुवोमनो यथावः सुसहासति ॥

The boys were generally admitted at the age of 8 to 12 years and those who entered the schools early naturally learnt more. At the first entrance there अनुप्रवचनीय होम was performed and in this सदसस्पति, सविता ऋषि were the deities showing that the education was given by the higher teachers and was only confined to abstract sciences. At the age of thirteen the महानाम्नो होम was performed and in this अग्नि, संराधनि, सभूयन्ति, अनुमति and प्रदाता are the deities showing that the course was conducted by Assistants and consisted mostly of experimental. (abstract-concrete) sciences.

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संराधनी—Apparatus.

असूयन्ती—Competition,

प्रदाता—Don or persons who supplied the requisite materials.

At the age of sixteen **गोदान होम** was performed in which **अग्नि, पवमान** and **प्रजापति** were the deities showing that concrete sciences formed the principle subjects taught. **पवमान** Motion, flowing and **प्रजापति**—Reproduction, generation.

कौटिल्य in his **अर्थ शास्त्र** gives the following course of education of his times.

वृत्तचौलकर्मालिपिं संख्यानं चोपयुंजीत ।
वृत्तोपनयनः त्रयीमानांक्षिकींचाशेष्टेज्यः ।
वार्ताँ अध्यक्षेभ्यः । दंडनीति वक्तृप्रयोक्तृभ्यः ।
ब्रह्मचर्यंच आषोडशाद्वर्षात् । अतोगोदानंदारकर्मच ।
शुश्रूषाश्रवणग्रहणधारणविज्ञानोहापोहतत्वाभिनिविष्ट बुद्धि
विद्यानयति । तेतरं । अस्यनित्यश्चविद्यावृद्धसंयोगोविनयवृद्धयर्थं ॥

After **चौलकर्म** is performed the boy should be taught **लिपि** writing and **संख्यान** counting at home.

After **उपनयन** he should learn **त्रयी** (the three **वेद** or **श्रुति, स्मृति** and **पुराण**) **आन्वीक्षिकी** from the Specialists or higher teachers; he should learn commerce from the chiefs or important personages in that profession; he should learn law from pleaders and judges. He should reside with his preceptor till he is sixteen years; then he should perform **गोदान** ceremony and get himself betrothed. One gets proficiency (polish) in study by (1) Apprenticeship, (2 Hearing (3) Mastering (4) Retaining (5) Thinking 9) Discussing and (7) Storing in his intellect the principles on which the science is based and not by any other means. In order to retain the polish one has obtained, one must always associate with the most-learned.

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पूर्वमहर्भागेहस्त्यश्वरथप्रहरणविद्यासेविनयं गच्छेद् । पश्चिमं इति हासश्रवणे । शेषमहोरात्रभागं अपूर्वग्रहणं गृहीतपरिचयंचकुर्याद् । आगृहीतानां आभीक्ष्ण्यश्रवणंच ।

In the morning he should take exercise in the management of elephants, horses, chariots and weapons and the evening should be spent in studying history. The rest of the day should be spent in learning subjects not already learnt and in revising those already learnt. One should frequently hear about subjects that he has learnt. इतिहास history is defined by कौटिल्य as under—

पुराणं, इतिवृत्तं, आख्यायिका, उदाहरणं, धर्मशास्त्रं, अर्थशास्त्रंच इति इतिहासः । कौटिल्य अध्याय १ प्रकरण २ ॥

इतिहास History comprises पुराण ancient mythology, इतिवृत्त the account of modern happenings, आख्यायिक legends, उदाहरण samples (biography) धर्मशास्त्र the science of duty and अर्थशास्त्र the science of wealth.

A citizen was always in touch with वन the forests, where learning and teaching was going on as under

(1) In his boyhood he was himself a student there.

(2) In his youth he had his children at school and

(3) In his old age he retired there to be a master to teach his experience.

The lands that were used by these educational institutions for teaching agriculture &c., were called उपवन the Adjuncts of वन. उपवन in old literature does not mean a garden–आराम is the word used for that. The Upvanas were the lands attached to the educational institutions called वन. These were to be situated to the west of the towns and to be at a distance of about four miles from them.

In having तपोवन and educational institutions there, thert is one great advantange *viz* 'Plain living and high thinking' can be actually practised there. A worldly

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man preaches all kinds of morality but in actual practise for various reasons he finds it difficult to practise them. For example one may preach truthfulness but ordinary etiquette does not allow him to practise it and civilised society forces him to practise hypocrisy. In तपोवन, however, having retired from the world and renounced etiquette and civilized society he can and may be able to practise what he preaches. Thus his pupils while in तपोवन can learn simplicity and morality.

Want of such तपोवन is greatly felt at the present time Men who have devoted their lives to one profession can in the तपोवन proceed with their investigation unhampered by worldly objects. The world thus profits and young men get advantage of this devotion to one subject. Worldly movements also get impetus by the free moral support they can get by men living in the तपोवन We learn from the भागवत that when kingवेन oppressed his subjects, they went to the ऋषी in तपोवन and complained. The ऋषी thereupon saw king वेन and advised him to refrain from oppression and on his refusing to listen to their precept, burnt him to ashes by their angry शाप. Having destroyed वेन, the sages went to the तपोवन without even caring to know if there was anyone to succeed वेन After a time when the subjects again went to तपोवन the sages came up, churned the body of वेन and crowned पृथु the extract from वेन's body on throne. This is the great advantage of having old noted sages living in तपोवन and practising their तप unmolested.

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THE DEGENERATION OF INDIAN CATTLE AND ITS CAUSES.

(By Mr. Doongersee Dharamsee Sapat, Colombo).

Throughout the whole of India, except Sind, and the Western Districts of the Punjab, horned cattle are the only beasts employed for ploughing purposes. The well-known humped species of cattle predominates everywhere, being divided into many varieties. Owing partly to unfavourable conditions of climate and soil, partly to the insufficiency of the pasture grounds and grazing areas, and partly to want of selection in breeding, the general condition of the cattle is miserably poor. As cultivation advances, the area of waste land available for free grazing steadily diminishes and as sufficient care is not exercised by Revenue Officers, the prospects of poor cattle are becoming worse rather than better. Their only hope lies in the introduction of fodder crops as a regular stage in the agriculture course. There are however, some fine breeds in existence. In Mysore the "Amrit Mahal", a breed said to have been introduced by Hyder Ali for military purposes, is still kept up by the state. In the Madras districts of Nellore and Kurnool, the indigenous breed has been greatly improved under the stimulus of cattle shows and prizes founded by the Local Government. In the Central Provinces there is a peculiar breed of trotting bullocks, which are in great demand for wheeled carriages. The large and handsome oxen of Gujrat in Bombay and of Hariana in the Punjab are excellently adapted for drawing heavy loads on a sandy soil. The fodder famines that accompanied the great famines of 1891 and 1900 proved little short of disastrous to the cattle in the affected provinces. In Gujrat and the arid plains of the South East Punjab, the renowned herds almost disappeared. In the affected

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districts of the Punjab the loss of cattle averaged from 17 to 45 per cent. of the whole. In Rajputana more than half of its thirteen or fourteen millions of stock is said to have perished in 1900 alone In one state the loss amounted to 90 per cent., and in four others to 70 per cent. In Gujrat half of its 1½ million cattle perished in spite of the utmost efforts to obtain fodder. The worst cattle are to be found always in deltic tracts, but there their place is to a large extent taken by buffaloes. These last are more hardy than ordinary cattle, their character is maintained by crossing the cows with wild bulls, and their milk yields the best *ghi* or clarified butter. Along the valley of the Indus, and in the sandy desert which stretches into Rajputana, camels supersede cattle for agricultural operations. The breed of horses has generally deteriorated since the demand for military purposes has declined with the establishment of British supremacy. In Bengal proper and also in Madras, it may be broadly said that the horses are not bred. But horses are still required for the Indian army, the native cavalry and the police ; and in order to maintain the supply of remounts a Civil Veterinary Department was founded in 1892, transferred in 1903 to the army remount department. Horse breeding is carried on chiefly in the Punjab, the United Provinces and Baluchistan, and the Government keeps a number of stallions in the various provinces. Formerly Norfolk trotters held the first place in point of number, but their place has been taken recently by English thoroughbreds, Arabs, and especially Australians. For the supply of ordnance baggage, and transport mules a large number of donkey stallions are imported by the Government annually from various European countries. But the supply of suitable animals is not good, and their cost is large, so

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the breeding of donkey stallions has been undertaken at the Hissar farm in the Punjab.

The Bullock is still the principal motive power for cultivation, which, as a rule is light and active, but possesses little hauling power. The necessary tilth for crops is brought about by frequency of ploughings, the result being that soil is seldom tilled as it should be. For draught purposes oxen are in more general use than buffaloes especially in the drier parts of the country, but buffaloes are very largely used in the low lying rice tracts. For dairying, buffaloes are perhaps more profitable than cows as they give richer milk and more of it; but they require more feeding. The poorer people largely depend on the milk of goats of which there are an enormous number throughout India. Cattle breeding is carried on mainly in the non-cultivated tracts in central and Southern India, Southern Punjab and Rajputana, where distinct breeds with definite characters have been preserved. The best known draught breed are Hansi, Nellore, Amrit Mahal, Gujrat, Mahu, and the finest milk cows are the Saniwal, (Punjab) Gir (Kathiawad) and Sind. Owing to unfavourable circumstances, well bred cattle are becoming scarce and some of the best known are threatened with extinction. Efforts to improve the quality of the cattle in non-breeding districts by the use of selected bulls have hitherto been frustrated by the promiscuous breeding which goes on in the villages.

The sheep are reared chiefly on account of mutton, and the fleece has been regarded generally as of subsidiary interest Short remarks in his manual on Indian cattle and sheep particularly with respect to the Madras types, that they "resemble a greyhound with tucked up belly, having some coarseness of form, the feet light, the limbs bony, sides flat and the tail short." Indeed the

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total number of livestock of the Bovine class in India is no less than 146 millions. According to 1919-20 census of cattle, the number of cattle per 100 acres of sown area ranges from 101 in Bengal to 30 in Bombay ; while the number per 100 of population varies from 86 in Manpur Pargana to 33 in Delhi. The average for British India as a whole is 66 cattle per 100 acres of sown area and 61 cattle per 100 of population. Very considerable number of these cattle is maintained at a loss owing to their unfitness either for labour or for supplying milk. And the problem can not be solved on the lines acceptable in Western countries, for the reason that the veneration for the cow is universal among the larger portion of the population of India. It is thus impossible to treat the question as one of pure economics ; if only because popular sentiment will not agree to the elimination of the unfit and useless members of the cattle population In India.

The amelioration of the position depends first upon improving the breed of cattle and secondly upon its preservation both from disease and famine. Increased breeding in the arable areas is now an imperative necessity, owing to a rise in the price of working cattle. There is however a great lack in many places of stock bulls ; while the drain of the best milch cattle into the towns and their consequent loss for breeding purposes has ruined the milk breeds of the country districts. At Pusa, cattle breeding has been directed mainly along two lines ; the grading up of a country milch breed ; and experiments in cross breeding with imported cattle of high milking pedigree. the primary object of the latter being to obtain reliable information regarding the inheritance of the observable characters of both breeds. In the various provincial agricultural departments, also

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considerable attention is being paid to the provision of stock bulls. But much remains to be done, as owing to the inadequacy of finance and want of sufficient staff, work is very slackly pushed on, yet considerable work is being done for the general maintenance and improvement of the chief local breeds.

The task is not easy of accomplishment, so that progress is necessarily slow. Simultaneously with the work of improvement of the breeds comes the preservation of cattle from famine and epidemics. Plainly, it is just as important to keep the existing cattle alive through periods of famine as it is to maintain and improve the breeds. Mention has already been made of the steps taken by the Agricultural Department to increase the fodder supply and to make it readily available for the strain placed upon it by outbreaks of sudden scarcity. Steps have been taken for storing 350 lakhs worth of fodder in Bombay Presidency only. Hay depots are established at Panchmahal, Dawod, Godhra, Khandesh and Palgar. 50 millions lbs. of hay has been stored at Ahmednagar. Grass depots with large stores will also be opened at Belgaum, Solapur, Bijapur and Dharwar, also there is a plan to establish depots of hay in various parts of Gujrat There can be little doubt that a considerable proportion of the Indian cattle population is underfed and that one way of increasing the percentage of useful individual cattle is to popularise those forms of fodder, which at the present moment are neglected because unknown. The preservation of Indian cattle from contagious diseases presents certain difficulties peculiar to India. It is necessary not merely to fight against the natural sources of infection, but also against ignorance, old established customs, and prejudices on the part of people

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themselves. Cattle owners, when disease is prevalent in a village, often remove the infected cattle to other localities ; and it is a long time before they can be made to realise that such movements of the cattle are the means of spreading disease. Until the cattle owners themselves understand the importance of early information and segregation in the suppression of these periodical outbreaks, disease must remain a source of loss to them, and agricultural interests in general. During 1920-21 there were 574 veterinary hospitals and dispensaries at work in India and the cases treated and operations performed at these institutions number over one million. The Imperial Bacteriological Laboratory at Muktesar, which supplies the munitions of the campaign against contagious cattle diseases issued more than 2.5 million doses of different sera to the provincial veterinary departments. Amongst inoculated cattle the percentage of death was only 0-4 per cent. The maximum output of Muktesar, even when the full effects of the recent reorganisation have been realised, will not be sufficient to cope with the growing popularity of its products, and the question of starting a similar Laboratory in South India is under consideration.

In India the scope of tractor cultivation appears to be limited, since most valuable of irrigated lands are not quite suitable for tractor cultivation, and the sizes of the fields are rather too small for the purpose. Hence cattle power is most essential to the ryots of India.

Crops grown purely for fodder form a very small proportion of the cattle food of the country, and mainly for this reason have not been subjected by the Agricultural Department to the same systematic treatment as staple crops. In this connection it should be remembered that an improvement in the yield of grain crops as a rule involves an increase in the straw as well as the grain, and

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thus indirectly increases the amount of available fodder. Problems connected with the raising and storing of fodder continue to receive attention, and work of great value has been performed in demonstrating the possibilites of new sources of supply. In Bombay distinct advance has been made on the methods previously followed in the preparation of prickly pear as emergency fodder. In the United Provinces, also, it has been definitely proved that the troublesome weed known as Baisurai, which seriously affects the yield of unirrigated crop, on account of its deep roots, can be advantageously utilised as fodder. It is estimated that through the employment of this weed a saving of 0.22 million tons of other fodder can be effected in the United Provinces.—a quantity considerably exceeding the total amount imported during the several fodder famines of recent years.

The high death rate of Indian cattle owing to the prevalence of epidemic diseases, chiefly Renderpest and want of proper treatment is a great factor in the deterioration of the breed. The Government cattle Census Reports show that 20 per cent. of cattle die every year in India. Of these about 5 per cent. are slaughtered and 15 per cent. die of disease or old age. In a periodical famine the death rate is appalling. This compares very unfavourably with other countries. It is no wonder that the number and quality of the Indian cattle suffer a great havoc.

India has been the home and originator of veterinary treatment in the world. It is a thousand pities that the science of cattle treatment which has been so successfully developed by Maharajas Rituparna and Nala by Maharshi Palakapya, by Nakul and Sahadev and latterly by persons like Chakrapani Datta, has been neglected and allowed to be lost to mankind. Even the "Go Vaidyas" who used to roam about in towns and villages and who effectively

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cured many cattle of many virulent diseases have become scarce. Their places have been taken by Veterinary Assistants turned out by the Government Veterinary Colleges. These latter do not understand and appreciate the stand-point of ignorant and illiterate Ryots, secondly their treatment is very costly owing to the heavy cost of foreign drugs and thirdly their number, is so limited that they are not able to cope with all the work. Hence the Veterinary Department is not so popular.

If you want healthy cattle, you have to supply necessary pasture grounds. Partly due to the greed of the landlords, the negligence of the authorities and partly due to the foolish indifference of the people, pasture grounds are slowly vanishing. We forget that cattle form the life and soul of our agriculture, and their misery and ruin mean the deterioration and ruin of our Agriculture and hence of ourselves. It is a short sighted policy to stifle agriculture by depriving the cattle of their fodder.

The increase of production by improved methods and scientific agriculture will solve the problem of utilisation of whatever land is available for agricultural purposes, including pasture lands.

The following table shows the proportion of pasture lands to the whole area in the various countries of the world.

Country.	Total area in acres (In lakhs of acres.)	Grazing ground (in lakhs of acres.)
Great Britain & Ireland.	775	230
England ...	325	100
Germany	1,332	214
Newzealand ...	67	27
United States	19,033	1,170
Japan	1,056	176
India ...	9,600	352
Bengal ...	505	30

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These figures show that India stands very low in this respect in comparison with other countries.

It is high time that immediate provision be made for adequate pasture grounds with the co-operation of landlords and the people. It is further desirable that the existing law may be changed so as to allow Municipalities and District Boards to expend a portion of their funds in purchasing lands for pasture; or funds to be collected from land owners, by zemindars and heads of rich religious orders by an annual tax, to be utilised in the purchase of pasture lands for cattle. In the cities this evil has assumed a most serious aspect, as the cattle of the big cities do not get sufficient exercise, air and pastures as no lands are reserved for such purposes. The child mortality in the big cities of India assumes unusually heavy proportions when the milk sold is both adulterated and infected. The Government has in some places introduced the system of keeping reserved water tanks in villages for supplying drinking water. If a suitable belt of land around such reserved tanks be acquired for the purpose of grazing, that will advance the cause to a great extent. In any case Government must see that adequate pasture grounds, at least one tenth the area of each village, be reserved for each village and the cost of acquiring such land may be met from Government funds, road cess funds or other funds available for the purpose. Indeed the matter is so urgent that any delay will be simply disastrous. Providing of pasture lands alone is not sufficient. But steps should be taken for the proper maintenance of these plots.

India is a poor country and the institution of breeding-studs with high fees for breeding is not at all suited for this country. The purpose in some respects is served by the Brahmani bulls—the animals dedicated to God Shiva by Hindus, are generally held in veneration and no one dares molest them in villages. By the judgments of Indian High Courts such Brahmini bulls are declared *res nullius* and they are being freely stolen, slaughtered, and used for scavenging purposes.

The Brahmani bulls have been so long supplying the needs of the whole of India, but the present unbridled slaughter and diversion to other purposes have caused an acute shortage. We see no Brahmani bulls roaming freely as before. In towns there is at present hardly

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one Bull for breeding for every 1000 cows. It is strange how breed of cows continues under such circumstances. The inhabitants of the villages should rear up one common Bull for the average of 50 cows. The cattle of Bengal and Behar are very poor in physique and appearance. We see in the villages of Bengal the proverbial Indian cattle with its ribs protruding from its body. To improve the breed of lower grade cattle, it is desirable to get it crossed by a superior grade bull. In the larger towns and villages the Municipalities and District Boards should provide for such bulls.

Legislation should also be so amended that judgments of High Courts(I. L. R. 17. cal. 852) I. L. R. 8 All. I. L. R. 11 Mad. 145) should not affect Municipalities and District Boards and Village Unions in maintaining Brahmani bulls for breeding purposes. Such breeding-studs should be either absolutely free or a nominal fee should be charged for breeding.

The All-India Cow Conference Association of Calcutta have collected some figures estimating that over 10 lakhs of cattle are slaughtered every year in India. The figure is much underestimated as information available to them is scanty The Government statistics would show that in the course of the last 50 years hides exported have increased 20 times. The exports of raw hides of cattle alone in 1922-23 amounted to 45,700 tons valued at Rs. 571 lakhs as compared with 48,500 tons and Rs. 598 lakhs in the previous year. These unnaturally big figures can not but be due to poisoning and slaughter.

But it is not so much the number of animals staughtered as their quality that counts. The best breeds of cattle are being daily slaughtered in any number. In all the principal towns of India, the breed of the best milkers are being gradually extirpated. There is no restriction on the slaughter of Prime cows and even calves. Though the Calcutta and Bombay Municipalities have resolved against such appalling practices, still without some legislative measure such indiscriminate slaughter will not be stopped. Institutions like Bombay and Bengal Humanitarian Association are quite helpless as both Government and Mahomedan sentinents are hostile.

It is a sad thing to see a great traffic going on, when thousands of cattle regardless of age, sex, quality condi-

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tion and breed are daily collected from the rural provinces of India, driven to the Railway Station and thence transferred to a big city, where they are sold to butchers. Poor Gowalas when they find cows and calves useless, sell them to butchers as they are incapable of bearing any economic loss, though they are Hindus by religion. The Gowalas justly say, that they could not maintain their cows, when not in milk, as they had no pasture grounds, or suitable localities for keeping their cattle without incurring unduly heavy expenses. Every Hindu should visit these cattle sheds of Gowalas where he will learn much of the insanitary conditions in which the cattle are kept In big Pinjrapoles or charity cattle institutions conditions are too unscientific and insanitary to allow these institutions to do much good. These Pinjrapoles do not encourage good breeding of cattle, but are institutions only for the upkeep of old and disabled animals.

Some very fine breeds of both draught and dairy cattle, still found in different parts of the country, reflect credit on the traditional knowledge of cattle-breeding but do not show it to be scientific or up-to-date. I have seen cattle like Nagore cattle of Rajputana, Nellore breed of Madras, Gujrat breed, Amrit Mahal of Mysore, Dhanni Sanhiwal and Hariana cattle of the Punjab, Panwar, breed of U. P. and Karachi cattle and many other breeds of fine cattle, suitable to the different conditions of India. They are very beautiful, and strong animals and this shows that an elementary knowledge of different lines of cross-breeding and traditional insight into the nature of cattle breeding is possessed by a few people, who do not like the spread of this knowledge amongst all, but keep it for their heirs only and the public is not enlightened, nor does it care at all for the study of this subject.

The history of the ancient cattle breeders wandering in search of good pasture and water for their cattle, shows that they were not unaware of the importance of feeding their cattle in as good and economical a way as possible. But now the conditions and circumstances have changed much in India. The reservation of forests, and the still increasing mania of extensive cultivation, the extension of roads, railways and canals have limited the natural pasture area and pushed back cattle breeding into a somewhat difficult and different situation.

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We have to take our lessons from such a small country as Denmark which has made cattle breeding a very profitable national industry. In the area of 24,215 square miles, and a population of 2·75 millions in 1912, the Danes had 934 cattle breeding Unions keeping 1123 Bulls, with a membership of 23,414 land owners. The local Unions are federated to District Unions whose office is to advise and help the local Unions to maintain a uniform system. It appoints expert counsellers, to assist the Local Unions in purchasing bulls, selection of breeding cows and rearing up herds. Steps are taken to instruct the peasants in the knowledge of good cattle breeding using the best aniamls, and the necessity of rearing young stock in a proper manner. Thus the Danes have converted Agriculture and cattle breeding into a scientific operation by close co-operation between the Government, the Public bodies and the peasants.

Mr. W. H. Harrison, Agricultural Adviser to the Government of India in one of his elaborate contributions pointed out from striking facts from history, that the prosperity of an agricultural nation has a direct relation to the breeding of good cattle. The Government of India is now being roused up to taking small steps here and there. though they are only small drops in the wide ocean considering the wide area, and the immense population of India. They have recently established an institution " The Imperial Institute of Animal Husbandry and Dairying" at Bangalore to meet a long felt want in the matter of special technical education in cattle breeding, animal nutrition and such other subjects. The institution has an endowment of some 100 acres of land at Bangalore which are all under cultivation, and a young stock grazing farm at Pananpalli some 5 miles away.

The whole of the cultivated area is utilised for growing special fodder crops suitable for cattle. The farm has a total herd of some 300 cattle most of which are Ayshire or Holstein crosses but a small herd of Delhi buffaloes, a herd of Sindi cows and a couple of pure bred Jerseys are also maintained. The Government of India have fitted up elaborate chemical laboratories at the farm for the special study of animal nutrition and cognate problems and specially designed cattle sheds and an accurate animal weighing machine have been erected. At present the

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Provincial Governments are training up their officers in order to spread the importance of cattle breeding and dairying.

India is predominantly an agricultural country as 226 millions out of the total 315 millions are supported by Agriculture. In the United States and Canada, the average production from agriculture is roughly reckoned at Rs. 624 and Rs. 476 per head respectively against Rs. 45 only per head in India because Agriculture is carried on without the additional income of cattle breeding. Economic reasons such as the small holdings and lack of capital have no doubt contributed to the neglect of the development of such useful Agricultural pursuits. But agriculture is now a local subject. Hence Government should encourage Agricultural Co-operative Societies which are being formed in all rural centres, to stimulate the progress of cattle breeding by assistance in buying good bulls and in rearing fine animals. Rural cattle-shows go a great way in encouraging zamindars to bid for the prizes for well brought up cattle.

CONTEMPORARY THOUGHT REVIEWED.

MAN'S HOPES AND FEARS.

SACREDNESS OF THE FAMILY.

Dean Inge is one of the most penetrating of modern thinkers and the most incisive of modern writers. He wields a powerful pen and he takes pretty good care to dip it in vitriol before manipulating it. His criticism of modern life and thought is always delicious and has an inimitable flavour of refreshing candour. The Dean contributes to the *Morning Post* of London a thoughtful article under the above heading. He criticises in this profound article Mr. Bertrand Russell's "What I Believe." The Dean thus begins his article!

I make no apology for returning to Messrs Kegan Paul's series of booklets published under the general title of 'To-day and Tomorrow.' Some of the fifteen essays are of little value: but others are by eminent men of science, predicting what they hope or fear or expect is going to happen to the world. The scientific mind is 'far from controlling our politics, ethics, and sociology: it is violently opposed,

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not so much by conservatism—though there is a conservatism which clings to traditional ideas and customs and will not allow them to be critically examined—as by sentimentalism, which instinctively hates the scientific way of approaching practical questions. The writers of these booklets are not very optimistic, though they believe that sooner or later science must win the victory against what they consider superstitious and irrational taboos. For my own part, though I profoundly disagree with some of their opinions, I believe that fundamentally they are in the right, and I am sure that their point of view is one which we cannot afford to neglect. We must, however, remember that 'reason' is sometimes the philosophy of today, 'superstition, the philosophy of yesterday and tomorrow.

I have already noticed Mr. Bertrand Russell's rather pessimistic 'Icarus' which is a sequel or criticism of Mr. J. R. S. Haldane's brilliant 'Daedalus'. His second booklet called 'What I Believe,' is an expression of his hopes, as 'Icarus' is an exprssion of his fears. It is a great pity from our point of view, that so much space is given to an attack on Christian sex morality.I have written so often lately on this subject that it is not necssary to say much more, for Mr. Russell's view is substantially the same as that of other writers whose opinions I have combated. He thinks that an incalculable amount of misery is caused by a system of antiquated taboos, which disregard and contradict what are now known to be the conditions of physical and mental health in normal men and women. *He is strongly convinced that 'virginity is extraordinarily harmful to women,' and that in consequence* it is very undesirable that unmarried women, who are not in a healthy state, should be the teachers of the young. The subject is too delicate for discussion here, and it would be better to leave it to medical men, if medical men would say in public what they are ready enough to say in private. I agree with Mr. Russell and his friends that there has been too much furtive concealment of the truth. All that is known on these subjects ought to be public property; the medical profession has not shown much courage hitherto in enlightening the people.

It is a pity that the Dean has not thought fit to denounce the dangerous doctrine that "virginity is extraordinarily harmful to men." If by virginity is merely meant formal abstention from the matrimonial relationship and consequent immunity from the responsibilities involved therein but perfect liberty to taste the forbidden fruit in the shape of pre-marital liasons, Mr. Russell is probably right. But it is monstrous to assert that a virgin in the true sense of the word *i. e.* a Brahmcharni, who by means of self-control and austere self-discipline has conserved her mental and physical powers and can

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marshal her wondrous volitional powers at a moment's notice and direct them to the solution of intellectual doubts and moral conundrums, is an unsuitable teacher of youth. On the contrary, it is difficult to conceive of more suitable preceptor. It is high time that all talk about scientific birth-control and other scientific means of promoting self-indulgence, debauchery, racial suicide and moral bankruptcy was denounced as bunkum and moral means rehabilitated in the exalted position they once occupied.

THE MARRIAGE TIE.

On the subject of lax views on marriage, the Dean speaks out freely. Says he :—

But I disagere very strongly with Mr. Russell in his lax views of the marriage tie. He holds that there should be no intimate relations without 'mutual inclination,' and apparently thinks that 'mutual inclination,' with safeguards against the consequences, is enough to justify such relations. *He cannot see any rational justification for the Christian teaching on these matters, and seems to suggest that monogamy is chiefly kept alive by the parsons.* But it is not necessary to bring in the belief in divine revelation, in order to answer these attacks. The family is much older than Christianity; it is even older and more primitive than humanity. History, it seems to me, proves that those societies which have been the strongest and most stable have been those in which family life and marital faithfulness have been held in the greatest honour. There is no stronger example than a non-Christian people, in which Mr. Russell is specially interested. Those who know China well are agreed that the family relations of the Chinese are almost ideal. Perhaps the love of parents and children is more conspicuous than that of husbands and wives; but the home is sacred and the centre of all social life. This society has maintained a stable equilibrium for about 5, 000 years and it is most unlikely that the present disturbance will upset the best balanced civilisation in the world. On the other hand, the kind of freedom which Mr. Russell advocates has always and everywhere been a symptom of social and national dissolution. This is surely a scientific argument; if a custom or tradition keeps society together, we do not dispose of it by calling it superstitious.

A BRAVE MAN'S CREED.

The following lines constitute an admirable statement of Mr. Russell's metaphysical position.

But it is of Mr. Russell's philosophy slightly sketched in the first pages of this little book that I wish to speak in this article. Man, he says, is a part of Nature, not something

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contrasted with nature ! Physical science, which, as he rather surprisingly thinks, is approaching a stage when it will be complete and therefore uninteresting, gives us no hope on immortality, and no reason for believing in God. 'Fear is the basis of religious dogma as of so much else in human life. Religion has dignified certain kinds of fear, and made people think them not disgraceful. In this it has done mankind a great disservice; all fear is bad, and ought to be overcome not by fairy tales but by courage and rational reflection. 'Happiness is none the less true happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting.

This is evidently the creed of a brave man, who is determined to meet his fate which he believes to be annihilation, open-eyed and unduped. It is an attitude which we must all respect, as we respect the ancient Stoics, when they were consistent wiht their professions, as Marcus Aurelius was and as Senecca was not. But are we really driven to this Stoic defiance of the Creator, this challenge to Him to do His worst against the unconquerable soul of the sage ? We remember this kind of language in Victor Hugo, embellished with superb rhetoric, and with a strut and swagger which even superb rhetoric cannot save from being ridiculous. Frederic Myers has a good paragraph on Monsieur Hugo's 'sublime' attitude at the crack of doom.

I find the crux of Mr. Russell's philosophy in his words: '*The philosophy of Nature is one thing, the philosophy of value is quite another.* Nothing but harm can come of confusing them'. It would be ridiculous to warp the philosophy of Nature in order to bring out results that are pleasing to the tiny parasites of an insignificant planet. Vitalism as a philosophy and evolutionism show a lack of sense of proportion and logical relevance...All such philosophies spring from self-importance, and are best corrected by a little astronomy.' These last sentences are admirable and the criticism of much current philosophy is well deserved. But I disagree absolutely with the statement which follows that 'we are ourselves the ultimate arbiters of value; it is we who create value and our desires which confer value.'

THE ANSWER OF PLATONISM.

The Dean seeks the refuge of Platonism and thus attacks Mr. Russell's pessimistic position :—

Mr. Russell is here contradicting the fundamental doctrine of Platonism—that the supreme reality is a kingdom of eternal and unchangeable values which are in no sense created by ourselves, and which we can only know as the reward of steadily setting our affections on things above, and by severe self-discipline. The essential part of this philosophy—which is also the philosophy of Chrisianity—is that eternal

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and ultimae values are not subjective ideals; but the supreme facts and truths of the real world, the contents of the mind of God, so far as the divine mind can be revealed to finite creatures. This faith gives us a firm foothold in the unseen world, and a confidence that as Dr. Jacks has put it, 'the universe is friendly' to our spiritual longings.

Perhaps Mr. Russell is not such a stranger to these thoughts as he appears to be; but there is a real difference between a philosophy of discipline and renunciation, brightened by streaks of light from a higher sphere of existence and fortified by the firm assurance that there is far more and far better to be seen when we are worthy to see it, and, on the other side, the acceptance of Nature as a pitiless and unspiritual power, and which we can look between the eyes by exercising courage and intellectual honesty, but without that discipline of self-denial which even Goethe felt to be essential to the wise conduct of life. Thou shalt renounce, renounce! 'That is the everlasting song, which every hour, our whole life long, sings hoarsely in our ears.'

The reply is convincing, only it has as little to do with Christianity as Timbuctu is related to Russia. The words of the Dean would sound familiar to an Indian Pandit steeped in the philosophy of the Shastras. In plain language the words unmistakably convey the sense that by means of Yoga one can realize the truths embodied in the Veda, the eternal contents of the mind of God. Who does not know that Platonism was but a rehash of ancient Indian Philosophy?

A FLESHLESS DIET.

In *The Physical Culture* for March and April 1925 there appears an article on the above subject. The writer deals with the scientific aspect of the question. He thus introduces the subject :—

There is a widespread idea perpetuated by primers on physiology that man is an "omnivorous" animal and should eat both animal and vegetable food because his anatomy demands it. But let us see what comparative anatomy has to say on this subject.

Man, in a natural state, without the implements that civilization has accumulated for this end, has not the capacity of a hunter; to chase and seize animals without implements would be impossible to him. He has not the claws or the strong bite, neither the swiftness nor the spring of carnivorous animals. His hands, while admirably adapted for prehension, have not the capability to grasp quickly or penetrate through the slippery fur of those animals which would most likely fall

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his prey. His teeth, notwithstanding what generations of people have said, are not adapted for meat eating.

CANINE TEETH.

The presence of canine teeth in man is sometimes cited as evidence that man is carnivorous. On this point the writer says :—

Canine teeth, in more or less modified forms suited for digging and defence, are found in the elephant, where they attain an enormous size, the pig and wild boar.

The musk deer possesses in the superior jaw two long canines, which emerge from the mouth. The camel possesses a very good set; even the horse has small canines in process of disappearance.

If we turn now to the molars we find that man's molars differ as much from the carnivorous as from the herbivorous type. The cusps, of which some speak as an evidence of carnivorous descent, are to be found very marked in the frugivorous animals, and man is far from being nearest the dogs and cats in that respect.

Man's teeth are all on the same level and are closely set together. His jaw has a wide range of motion vertically, which gives him the possibility to bite at large fruits. The grinding motion that he can impart to it is a proof of an adaptation to solid substances necessitating a thorough division, such as cereals and nuts require.

It is said that canines answer for the purpose of tearing meat from bone. This is a minor function. They are first and foremost instruments of prehension and defence. They are to be found in animals varying in habits and mode of life and inconspicuous canines of man lose absolutely all significance when we realize the many functions nature has given to them.

Besides carnivorous animals, the great class of monkeys possess very strong and very pointed canines.

The anthropoid ape, which is a fruit and leaf eater, can be taken as an example, and from him down, the whole family of monkeys is exceedingly well supplied, though most of them are vegetarian in mode of life.

ANIMAL FOOD IS POISON.

On the subject of the value of animal food as a builder up of the system, the writer says :—

Whatever may be the theory of the transformation of energy in the body, which will ultimately be accepted, it is a well proven fact that carbon is the source of that energy as well as the source of the heat, and it is equally certain that sugar is the best combustible for us. We therefore need protein

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only to make good the wear of the organs, the death and removal of tissue, the expense incidental to the activities of life. The need of protein by the body has been likened to the need of metal to repair a machine, while carbon furnishes the energy to make the machine go

Prof. Huchard said: "Animal food, which we use and abuse, is not food, but continuous poisoning."

Meat eating, as it is usually practised, introduces in the organism a surplus protein over the minimum requirements which very easily reaches two or three times the amount entirely sufficient for our needs. This increases, their fore, by two or three times, the quantity of nitrogen to be excreted and gives to the kidneys an amount of work which it does not seem advisable to impose upon these organs, on which we are so dependent.

We have thus in meat eating more than twice the urea, three times the uric acid, twice the creatinin to get rid of from the kindneys, together with a number of other substances which, while they are present in minute quantities, are perhaps those which play the most important role in the influence that meat exerts in our organism.

Uric acid is far from being an innocent substance. We have in such terms as uric acid diathesis a world wide recognition of the part it plays in producing disease.

It is evident that whenever we absorb animal flesh we take in with it those poisonous products. Digestion destroys some of it, the liver may be able to take care of a certain quantity also. But they are certainly not all destroyed, as we have evidence of their action by the fact that meat-eaters are found to be more susceptible to fatigue than vegetarians.

We also find it is not impossible to produce acute poisonous symptoms and even death by eating the flesh of exhausted animals. Flesh food is always infected by a great number of bacteria, and this is natural from its very nature. It gives an ideal breeding place to all the saprophytes which the air conveys,and we have also found that it is mostly flesh that introduces the toxin forming saprophytes; it is flesh that gives them a life medium in which they can thrive; it is flesh and the absence of a proper amount of inert matter that produces the stagnation of intestinal contents—constipation from which so many suffer nowadays.

A pound of beefsteak contains 14 grains of uric acid, more than the system can eliminate in 48 hours. A pound of liver contains 19 ounces of uric acid, while a pound of sweetbreads (suicide tissue) contains 70 grains.

DRY MEAT TRADE IN INDIA.

While Hindus and Muhammadens are fighting over the question of cow sacrifice, the former ignore the fact

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that it is not Muslims for whose behoof the largest number of cattle are killed in India. They are killed not even for the use of permanent or temporary Christian residents of India. Most of the cattle are slaughtered for the dry meat trade.

We take the following from an article that Mr. Nitanand Chatterjee contributes to the July number of the *Calcutta Review*.

Attempts have been made of late by several bodies to ascertain the exact number of cattle slaughtered for the dried meat trade. The earliest enquiry was made by Lala Sukhbir Sinha of *Muzaffarnagar* in 1918 and he comes to learn that the number of the cattle slaughtered for this trade in a few towns and cities of one province alone, *viz.*, the United Provinces comes to above one and a half lacs a year, but this only represents a small fraction of the actual number killed in this business. At first the Agent East-Indian Railway Company was very loth to supply any information on the subject. At last at the request of Sir John Woodroffe, KT, then president of the Association, the Agent agreed to furnish a statement but demanded Rs. 100 as costs for the purpose. The amount demanded by the Agent East Indian Railway was promptly supplied and the statistics of import of dried meat from up country to Howra Railway Station was obtained. The figures furnish sufficient guide as to the nature and extent of the trade. The Agent at first supplied figures for the years 1917, 1918 and 1919 and the first half of 1920. These relate to the export of dried beef from various stations on the East Indian Railway Bihar, the United Provinces, and portions of the Punjab and show a steady increase from 1½ lac of maunds a year in 1917 to 1¾ lac of maunds in 1919 and one lac ot maunds in the half year ending 30th June 1920 *i, e.*, 2 lacs of maunds for the whole year. Enquiries have proved that the carcasses of two cattle on an average are required to produce one maund of dried meat. This means the slaughter of 3 to 4 lacs of cattle. As already indicated these figures are not wholly reliable, for enquiries from the Collector of customs Rangoon, to which reference will presently be made, disclosed the fact that dried meat of not less than five lacs of cattle is imported to Burma. *via*, Howra, and further with the progress of agitation there has perhaps been an unconscious bias on the part of the authorities in understating the figures which came abruptly down. Thus the Agent East Indian Railway in his second instalment of statistics on dried beef imported to Howra has stated that the figures fell from about 2 lacs of maunds in 1919-20 to only half a lac of maunds in 1921. It would have afforded genuine pleasure to those interested if they really came down to the extent as shown by the East Indian Railway as the outcome of Central Provin-

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ces Regulations but that is not so as the Regulations came into force only lately mostly at places outside the Central Provinces. Thus for example, Jubbulpore, Agra city Bhala Guj which exported 1,161 1,908 and 3,703 maunds of dried beef respectively—during 1919—did not export any thing in 1921. Again important centres such as Bareilly, Kharaya, and Mahoba which exported 11,167 maunds 16,539. maunds and 4,640 maunds respectively of dried meat in 1917 sent only 328 maunds, 367 maunds and 123 maunds respectively in 1921. There are numerous other examples which could be quoted from the Agent's return and this sudden and unaccountable decrease, it is feared, does not represent the correct state of things. The General Secretary of the Cow Preservation League Calcutta, being not satisfied with the figures supplied by the Agent of E. I. Railway, wrote to the Chief Collector of the Customs, Burma and that Officer was pleased to supply figures which are placed side by side with the Railway figures for the purpose of comparison. It should be noted that the Burma figures are in cwts while the East Indian Railway figures are in maunds and that one cwt roughly respresents 1½ maunds.

The latest enquiry on the subject seems to have been made by Pandit Sham Lal Nehru, M.L.A. of Allahabad and according to him no less than about 45,00,000, of cattle are annually, slaughtered in India for the trade in jerked meat. Our Mohamedan brethren however can have no earthly objection to the discontinuance of the jerked meat trade, which although it may bring some temporary profit to the men actually engaged in it is detrimental to the best interests of the country. The country has a total stock of 145 millions of cattle. If out of this 4 to 5 millions are annually slaughtered for the dried meat trade, one can easily realise what a heavy drain this means to the cattle resources of the country. Pandit Sham Lall Nehru has brought a Bill in the Legislative Assembly for stopping this immense recurring loss to the country and it remains to be seen how the people and the Government take an actual interest in the welfare of the country by their attitude towards the Bill.

We associate ourselves fully with the following observations made by Mr. Chatterjee.

"In no civilized country is the slaughter of prime and milch cattle allowed to take place. Why should India be an exception, and especially when she needs these cattle very sorely for her agriculture and for the supply of nutrition to her people. It is high time, therefore, that resolutions are unanimously passed in all the Legislative Councils condemning the promiscuous slaughter of useful cattle and asking for the introduction of rules regulating the slaughter of cattle similar to those passed in the Central Provinces.

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REVIEWS & NOTICES.

वेदार्थ दीपक निरुक्त भाष्य पूर्वार्ध *Vedarth Dipak Niruktabhashya Purvardh, by Professor Chandamani Vidyalankar, Paliratan Gurukula University, Kangri, Hardwar. Price Rs 4-8-0. Can be had of the author.*

Yasaka's Nirukta is the most authentic work on Vedic exegesis. It affords the most reliable key to the interpretation of Vedic texts. The work is in Sanskrit and there are obscure passages in it which need elucidation. A Hindi translation of the work had long been felt to be a desideratum. But the task was not an easy one. Only a Vedic scholar who could claim to have devoted years to the study of the Vedas and Vedic literature could have attempted it. It is a matter for congratulation that such a scholar has thought fit to attempt the task. Professor Chandamani has been professor of the Vedas in the Gurukula— the premier seat of Vedic learning in India—for the last many years. He has had unrivalled opportunities of applying himself to the unravelling of many a tangled knot in connection with Vedic exegesis. The volume before us bears marks of extensive study and hard work It deserves to be patronised by all interested in the study of the primeval scripture of humanity. The publication of the second volume will be awaited with eager interest by all who have profited by the first volume. Professor Chandamani's work has placed the study of the Vedas within easy reach of those who are not Sanskrit scholars. We trust the volume will command a wide sale.

Glimpses of Dayananda, by Pt. Chamupati M. A., of the Dayananda Seva Sadan. Published by Mr. Rajpal Manager Arya Pustakalaya, Anarkali, Lahore. Price Re. 1.

These "glimpses" first appeared in the columns of the *Vedic Magazine*. Pt. Chamupati is no stranger to the readers of the *Vedic Magazine*. His articles have always been devoured eagerly by our readers. He has a charming literary style and has a wondrous command of poetic prose. His admiration for our Lord Dayananda is as unbounded as is genuine. He has studied the various aspects of the life of his Guru and meditated deeply upon them,

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The present work is the outcome of those fruitful meditations. Sadhu T.L. Vaswani contributes a superb foreword. In fact he was the most suitable man to write an Introduction to a work like this. He shares the author's enthusiastic and fervent admiration for the Jagat Guru of modern times. The work under review is so beautifully written and provides such a rich banquet served in the most exquisite style that we make no doubt of it that it will be widely and deeply read by all interested in the spiritual uplift of Bharatvarsha and the redemption of humanity at this most critical period in its history.

The Cosmic Dust, by Rajani Ranjan Sen B. A., B. L. Published by Mr. R., Sen Chittagong.

The gifted author of "The Triumph of Valmiki" has come out with a new volume. The range of the subjects with which our author has dealt in his new book is wide. He has brought to bear upon the philosophic studies, metaphysical disquisitions, charming descriptions of the universe and historical sketches, of which the work under review is made up, encyclopædic learning, vast and extensive study, wonderful powers of constructive imagination, remarkable powers of analysis and an unsurpassed literary diction. The book presents a series of superb pictures and the reader, as he glides deliciously through it, feels charmed, thrilled, entranced, and transported. The imagery is exquisite and the word-painting first rate. We commend the work to all who can appreciate picturesqueness of literary style, wealth of imagination and beauty of thought.

The Buddhist Conception of Spirits, by Bimla Charan Law M. A.. B. L., Fellow of Royal Historical Society, London. Published by Thacker Spink & Co., Calcutta and Simla.

Mr. Bimla Charan Law has rendered distinguished services to the cause of ancient Indian historic research. He is a specialist in the Buddhist period of Indian history. The work under notice deals with the Buddhist conception of spirits. Mr. Law has drawn upon authentic sources. He has specially laid under contribution Petavatthu—a canon of early Buddhism belonging to the Southern School—with its commentary by Dharampala of Kanchi, the famous principal of the Nalanda University

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about the middle of seventh century A. D. Mr. Law's researches confirm the view that it is wrong to suppose that orthodox Buddhism is Nihilism pure and simple, a religion of absolute negation. Spirits, according to that system, continue to exist after leaving the body. The work is invaluable for all interested in the question of the place of Bhudhism in the evolution of religious thought in India.

The Life and Work of Buddha Ghosha, by Bimala Charan Law M.A. B L., with a Foreword by Mrs. C A.F. Rhys David, D. Litt. M. A. Published by Thacker Spink & Co., Calcutta and Simla.

Buddhaghosha was one of the most distinguished Buddhist Sanskrit scholars and commentators belonging to the Theravada School of Buddhism. Mr. Law's work is the first attempt at a connected biography of the great scholar. Mr. Law has brought deep erudition and keen analytic power to bear upon the work. His interpretation of Buddha or Asvaghosha cannot, of course, be regarded as absolutely final but there can be no doubt of it that his book can not be ignored by any scholar who will care to pursue his investigations further. The book is written in a readable style and can be utilized by both the specialist and the layman.

EDITORIAL REFLECTIONS.

PUNDIT CHAMUPATI TO EAST AFRICA.

Pandit Chamupati, Editor *de facto* of the *Vedic Magazine*, left on the 22nd of July for East Africa and, consequently, Principal Rama Deva has resumed, after three years, the complete editorial charge. When the latter was in East Africa, the leaders of the Arya Samaj in the Kenya Colony extracted a promise from him that on return home he would persuade the Arya Pratinidhi Sabha Punjab to send Pandit Chamupati to continue the work done by himself. That promise has now been fulfilled. Pandit Chamupati is one of the most brilliant missionaries of the Arya Samaj in India. He was regarded the coming man in the Arya Samaj even at the time he

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was in charge of the Gurukula at Multan. But ever since he has joined the distinguished Order of the Dayananda Seva Sadan, he has devoted himself exclusively to the service of Lord Dayananda's Holy Vedic Church. He is a young man possessed of deep scholarship, tremendous energies and wonderful command of both Hindi and English. Besides he is a poet of no mean order. His oral discourses are charcterised by sweet mellifluousness, have a poetic flavour and are largely attended and deeply appreciated His writings display careful study, close meditation, accurate thinking and extraordinary analytic powers and are widely read The Punjab could ill spare such a distinguished protagonist at this period of stress and strife but a promise is a promise and must be kept at all costs. Moreover the priority of the claims of our heroic brethren who are fighting the good fight in a savage land—wedged in as they are between a race of exploiters and savage unsophisticated degenerate tribes heirs to a glorious past but with a black future—must be conceded.

Pandit Chamupati is a valued friend of ours and we have the privilege of intimacy with him. We do not, therefore, speak the conventional language of professional panegyrists, that journalists are sometimes supposed to be while speaking of personalities wedded to causes they stand for, when we venture to make the prediction that his missionary tour in Africa will be the march of a conquering hero carrying all before him and he will return to his native land laden with spoils of victory—inspiring memories of heroic deeds and sweet recollections of kindnesses received. We are also confident that our East African brethren will make hay while the sun shines and dig deep the foundations of missionary work among the natives, while our brother is there, for it is not always that the Mother Church can spare such devoted protagonists for ministering to the needs of her beloved children abroad. We further venture to express the hope that Pt. Chamupati will be able to instill into the minds of his congregations in East Africa that the Indian abroad has yet to learn that on foreign soil at least the sinking of petty differences and corporate action—not jarred by petty irritabilities, fatuous jealousies and mutual animosities—constitutes the sole passpart to success alike in the field of religious propagandism and political and civic activity.

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East African Aryas are energetic and generous and they have developed a lofty character which is a source of pride to their brethren in India and an asset which Indians in that land can always use to promote the glory of the motherland. They are, moreover, possessed of tenacity of purpose and stubbornness of will. All these are very valuable qualities. Let them cultivate a little more intensely sweet reasonableness and a spirit of give and take and there is no doubt that their future achievements will eclipse their past record —phenomenally brilliant and unsurpassingly brave though it is. We pray to the Almighty that the branch Gurukula in East Africa of which Pandit Chamupati will perform the opening ceremony may flourish under the fostering care and protective guidance of the elders of the church and a time may come when East African missionaries, locally trained, will carry the healing, life-giving and redeeming message of the Holy Vedas to benighted African tribes suffering gradual extinction as a result of the extension to their accursed land of the "blessings" of modern "civilization."

EASIE-OOSIE ASSES.

Indian publicists are not unoften accused by their foreign critics of using unparliamentary language in their public utterances and writings and of handling political opponents in a cavalier fashion. Are we, then, to learn parliamentary literary usage and charity in thought and expression from the distinguished and eminent compatriots of our critics? In this connection the following which appears in a recent issue of the "*Statesman*" of Calcutta will be found interesting, amusing and edifying:—

The Partick branch of the Independent Labour Party have aroused the anger of Mr. Ramsay MacDonald by their protest against his statement to a Bulgarian Socialist that the three British Labour men who were in Bulgaria recently "were not an official delegation representing anybody in this country." Correspondence on the subject is published in the *Daily Herald*. To the protest referred to Mr. MacDonald replied:

"What does the Partick branch mean by passing such a resolution? Perhaps it would mind its own business and regard Socialism not as the creed of a lot of *blethering easie-oosie asses*, who are prepared to pass any resolution without knowing its meaning, and on any subject without understanding

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it, but as something which requires rectitude of thought and consideration of action. My letter to the Bulgarian Socialist did just as much to stop what the Partick branch call "the wholesale massacre' as anything else took place at the time."

"I really would advise your branch not to interfere in matters that it knows nothing about, and to refrain from passing resolutions which show not only their inability to state the facts, but their equally great inability to come to any respectable conclusions from them."

In reply, Mr Law was instructed to say that the branch was still of the opinion that the letter "was detrimental to the efforts of the people who were striving to put an end to the ill-treatment and massacre of Socialists in Bulgaria." and that the delegation was a representative one.

With regard to the remainder of your letter,"Mr. Law concluded, "the tone of it is quite uncalled for, and in the opinion of the members of the branch, contrary to their conception of Socialism. They are forwarding your letter and this reply to the Socialist Press, so that the 'blethering easie-oosie asses' may know your opinion of them."

The dignified expression "blethering easie-oosie asses" was not used by a young budding politician in a post prandial pronouncement—in that case an atmosphere of levity and frivolity and a little inebriation could be pleaded as extenuating circumstances—but in a considered official reply to a political association belonging to his party by the late and coming premier of England. How funny that the offensive expression should occur in a communication which lays stress upon "exactitude of thought and consideration of action!" What a fine example in both is this expression !

ARREST THE PROCESS OF WESTERNISATION.

Most of our youngmen are fond of stiffening and screwing themselves up in ugly outlandish expensive garments on the plea that they ought to look decent. They forget that in a tropical climate it is loose garments that are a source of comfort and sensuous gratification. Tight fitting coats and pants a re a source of positive discomfort in the case of men and strait lacing the prolific cause of urethral diseases in the case of women. The English are a race characterised by pig-headed conservatism. John Bull's stupidity has been immortalised by Carlyle in some very fine phrases. He is slow to change and will rather suffer in silence than defy sumptuary laws enacted by conventions based upon circumstances having relation to one particular climate. His

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befogged understanding, which has an appropriate setting in the London fog, would not clearly see that a style of dress devised to meet the climatic conditions of a cold country could not, without detriment to health and ease and grace of movement, be universalised in the tropical parts of the globe. Quick-witted races of Europe see clearly what the obfuscated intellect of the Britisher fails to penetrate. The Dutch civil servants in Java, from the Governor downwards, wear loose Javanese garments in private as well as on ceremonial occasions and it never occurs to them that their conduct involves breach of etiquette or loss of dignity or prestige. But what a mistaken sense of loyalty to national or racial convention or regard for prestige on the part of foreign rulers, who could rule only by cultivating exclusiveness and uppishness, would render intelligible in the case of Anglo-Indians, would not constitute a mitigation of offence in the case of Indian youngmen whose apishness has the effect of rendering them perfectly ridiculous. An Indian gentleman in East Africa, himself dressed in foreign garments, pointed out a suited, booted and hatted African to the writer of these lines and remarked that he looked every inch a showman's baboon. We replied that that was just the impression which the Indian gentleman's own appearance produced upon the mind of a British official. A westernised Indian of modern times is a walking showroom. The different articles of his dress are effective advertisements of goods manufactured in various Western countries. The one stock argument of the youngster, whose brain has been overstocked with economic fallacies carefully jammed and rammed into it by amateurish professors of Economics, is that it is good for a nation to multiply its needs and to raise the standard of living. Let him read, mark and digest the following taken from the editorial columns of "*The Pioneer*" of Allahabad.

The latter part of Mr. Churchill's speech at the Mansion House, which is reported in today's cables, is in effect a call to the British nation to lead a more Spartan life. Referring to the adverse trade balance, he emphasised that Great Britain's margin of safety had diminished to such an extent that people ought to do without the luxury articles now imported in huge quantities from other countries. It is worth noting that the income available for investment abroad, which constitutes the trade balance, was roughly *£102 millions* in 1923. Last year the figure sank heavily to £29 *millions*; and, estimated from the result of the first five months, the trade balance in 1925 will, in the opinion of some financial authorities, probably be adverse to the extent of about £ 26 millions. The plain fact is that unless Great Britain cuts down her present standard of living, she will gradually become a pau-

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per nation. At the same time, there is no immediate cause for alarm. British credit abroad is excellent, and if the export trade could only be revived, as Mr. Churchill suggested, by decreasing costs and increasing efficiency of production there would be no further bar to swift progress.

If prosperous England is in danger of gradually becoming "a pauper nation" unless she "cuts down her present standard of living and learn to do without the luxury articles now imported in huge quantities from other countries," it would be pertinent to inquire what fate awaits India already impoverished and pauperised, which almost exclusively depends upon allluxuries and most necessaries upon the foreign exploiter.

THE INCHCAPE AXE AND CLERGYMEN'S SERMONS IN ENGLAND.

Lord Inchcape has spoken once more. But this time the subject of his attack is not the official spendthrift in India who employs too many low paid Indian subordinates and too few highly paid European attachies and personal assistants, but the antiquated institution of his motherland, the Scottish sermon, whose victims "have to keep themselves awake by consuming peppermint drops." How deeply religious are the "Christian" people of Scotland! How good and generous of them to endow Missions for the evangelisation of Heathen India! Perhaps the object is not purely philanthropic, not even purely political. Christianity is not for home consumption but for export to heathen lands not merely because it deprives Samson of his immunity—conferring hirsuted appendage and denationalises the blackman, but also because it relieves the philanthropist of the need of conquering somnolence by means of drugs.

LORD BIRKENHEAD'S SPEECH.

After all the brilliant Secretary of State has delivered the speech which was looked up to eagerly by moderate magnates and by the late Mr. C. R. Dass. It is a historic disappointment. It is couched in stilted fluid journalese. The language is polished but elusive. The phraseology is so carefully chosen that, on the first reading, the speech appears to be a sympathetic survey of the present situation, an honest attempt to enter into the Indian mind, an accurate estimate of actualities, a bright forecast of potentialities and a promise of good things coming. But read it a second time and a little carefully and the scales drop from your

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eyes, the panorama unfolded by the imagination disappears from view, the illusions are dispelled, the shadows pass away and the sceptres are no longer visible. Like the mythical Dead Sea fruits, the mythical statements are turned into ashes as, soon as handled by a discerning and observant reader. Wise men are not slaves of dates, the constitution may, therefore, be revised before 1929. But the earlier revision is contingent on the fulfilment of impossible conditions. The first of these is that the Swarajists, who are pledged to uniform obstruction so long as Dyarchy —which is calculated to strengthen the forces of reaction, to minimise the value of concessions grudgingly doled out and to reduce ministerial responsibilities to a mockery—is not replaced by real democratic control, should stultify themselves and unconditionally take to co-operation without pausing to profit by the lesson taught to their moderate compatriots who have been and are loyal to the reforms and are for that very reason treated with supreme contempt by the self-constituted arbiters of our destiny. The second impossible condition is that even in the event of the Swarajists going back upon solemn pledges and working the reforms or rather becoming silent agonised spectators, while the bureaucrats work them, they are not to get their reward so long as they do not produce a certificate from the heaven-born service that they have been good boys, Patel, Kelkar and Nehru are asked to accomplish what Chintamani, Jagat Narain and Sankaran Nair were unable to achieve! What a clever speech and yet how few have been deceived by it! Verily the clever man who finds himself found out is a sight for gods and demons alike to look at—the former view the scene with pity, the latter with malicious joy.

Mr. Shastri, however, would hope against hope and still engage in barren and fruitless agitation—agitation not backed up by dynamic pressure of public opinion determined to hit back. His hopefulness would acknowledge no checks, be daunted by no reverses. What, in utter desperation, we would suggest to our revered friend is a change of diet. He is perhaps too eupeptic. Possibly a little dyspepsia will generate the requisite amount of discontent and the resultant pessimism.

THE GURDWARA BILL.

The Akali Sikhs, after a strenuous and brave fight, have got their due. The Gurdwara Bill, previously approved by the Sikh leaders, has been passed into law. The Government at first opposed the Akalis and was not at all anxious to further the cause of reform. A foreign Government would

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be more than human if it deliberately set to work to arrest fissiparous tendencies in communities under its rule. The very instinct of self-preservation dictates a different course. There was a non-violent struggle during which the brave Sikhs acquitted themselves as bravely and valiantly as they have acquitted themselves in many a bloody battle. The Government had to yield. But the surrender had to be represented as a brilliant retreat necessitated by the return of sanity among the Sikhs. In modern times all prestige is make-believe and conscious self-deception. Maintenance of prestige in the official sense ill assorts with Government by free discussion. The tradition of prestige has been inherited from the ages of autocracy and efforts to maintain the form appear ridiculous. The French papers declare one day that acceptance of Abdul Karim's terms would involve loss of prestige naively forgetting that the very statement involves the admission that real prestige is gone and that at present at any rate, a situation has arisen which justifies the Riffs in taking up the attitude they have adopted. The Press comments are wired by Reuter to the press all the world over and next day Abdul Karim reads the comments and rejoices in his heart that he has made his enemies protest, too much or in other words secured from them the acknowledgment that their loss of prestige has reached the danger point. It is the same with the bureaucracy. In a less sophisticated age acknowledgment of a mistake or even of defeat by the party that was morally in the wrong would have meant fresh accessions to the stock of prestige—for prestige, rightly understood, is a moral quality. But in this age of make-believe, unreality and illusions any concession, wrung by those under subjection from those in authority, is regarded a sign of loss of dignity. If a teacher commits a mistake and the pupil finds it out, the former, if he is at all tactful, must needs make out that he never committed any mistake at all and that what he previously said was only a more scholarly mode of stating what the pupil believes to be the correct thing. It is the pupil's deficient knowledge of periphrases that is at fault. The doctrine of Pedagogic Infallibility must be maintained at all costs. In order to meet the ends of school discipline, the pupil must be rebuked and made to acknowledge that he was mistaken in detecting the mistake. Similarly the doctrine of Bureaucratic Infallibility must be maintained and the prestige of the heaven-born service safeguarded. Even the man in the street knows that the Sikh community would never have accepted the Bill if its leaders had not agreed to work it for what it is worth. Is'nt it a grim joke to make them formally agreeing in writing to that to which it is known that they had virtually agreed a con-

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dition precedent to their release. It remains to be seen whether the Sikh leaders take the joke in a bantering mood or convert it into a tragic stroke of humour by regarding it as an insult to their intelligence and a humiliating offer. The probabilities are that they will not take the joke in a light mood and will suffer for their inability to appreciate bureaucratic humour.

VEDIC COSMOLOGY AND CHALDEA.

In the Rigveda, Divine Speech or the Veda has been conceived as the Creator of the Universe for the Vedas represent the eternal plan according to which the Master Builder has constructed the cosmos. The same conception reappears in Platonic Philosophy as the Doctrine of Archetypal Ideas.

From Platonism the conception was transmitted to Christianity for we read in the very first chapter of St. John "In the beginning was the word and the Word was with God, and the Word was God.

Commenting upon the expression "The Word" the Revd. W. Walsham How writes—

"It appears that before the time of Christ the "Word" and the "Wisdom" of God had come to be used by the Jews in more or less of a personal sense. Indeed many passages in the Old Testament might be supposed to favor such an idea"

It appears that this Vedic conception had permeated Chaldean thought as well

Here is the most profound and the largest of fragment of the oracles that has been preserved :—

XXII "The Mind of the Father burst thunderously forth, conceiving with His transcendent Will Omniform Ideas. Winging from one source they leapt forth. For from the Father was both the Will and the End. But they were differentiated, being made participable by intellectual fire to other intellectual natures. For the King set before the multiform Cosmos an incorruptible intellectual type, and when the pattern of its form was impressed upon the chaos, thereafter the Cosmos appeared, rejoicing with all-various Ideas whose source is one From it, thunder forth other ideas in unimaginable distribution, separated among the bodies of the Cosmos borne like swarms of bees about the awful depths. Hither and thither around and about they whirl, illimitably, intellectual thoughts from the Paternal Fountain, mightily plucking the Flower of the Fire at the height of sleepless time. The self-perfect

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Source of the Father primordially welled forth these Ideas, the original causes."

MUSSALMAN INDIANS—NOT INDIAN MUSSALMANS.

It is a pity that the Hindus and the Muslims do not constitute one nation in India. People having their habitat in the same geographical area are called a nation if they have racial affinities, a common *lingua franca*, common traditions and common sources of pride. Indian Muslims belong to the same race as the Hindus. A correspondent of *Young India* offers the following observations on the subject:—

> The fact is that about 90 per cent, of the Musalman Indians (I would call them so, and not Indian Musalmans, as they are wont to call themselves) are of the same race or races as the Hindus —having been descended from Indian ancestors who embraced Islam in India itself. As for the remanining 10 per cent, of the Musalman Indians, though they may have some drops of Turki, Tatar Arab. Pathan, Persian or Abyssinian blood in their veins, yet it is so much intermixed with native Indian blood by intermarriage down through the generations, that those 10 per cent may safely be designated as 99 per cent native by race. In fact, the Hindus and Musalmans in India no more represent two races than do the Protestants and Catholics in England. The fact cannot be denied that all of them cent per cent. were born in India, are living in India, will die in India and be buried in India, like their fathers before them. And India is one country, and therefore, they are all of one nation with Hindus. If only they were to regard themselves in Indian politics as Musalman Indians, and not Indian Musalmans!

We fully endorse these remarks. It is a pity, however, that Islam was adopted by Indians not because it appealed to their heart and intellect but because it was the religion of the conquerers and people were tempted or coerced into accepting it. Just as most of the Indian Christians profess Christianity not from reasoned conviction but because admission into the Christian fold enables them to solve the problem of bread and butter and tends to raise their worldly status. The result is that most Christian converts are drawn from the lower orders of society and from the ignorant masses who are generally divorced from the living springs of national culture and sources of patriotic fervour. Having no conception of their own cultural values, they are easily persuaded to pick crumbs from the table of their masters. Consequently they form cultural ties not with their compatriots but with England. For the same reason Indian Muslims formed cultural ties not with ancient India but with Arabia and Persia.

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The modern Muslims have not yet discarded their inheritance. How can they become genuine nationalists if they persist in repudiating the civilization and traditions evolved and developed by the progenitors of their race? Religion and nationality are nowhere mixed up together in the modern civilized world except among Indian Muslims. The Roman Christians do not refuse to study Latin because the New Testament was written in Greek. They are proud of the Latin classics because they constitute an invaluable intellectual inheritance. But Indian Muslims almost regard it a religious duty to refrain from the study of the ancient Sanskrit classics. Consequently they are far more proud of Caliph Harun Rashid than of Rama and Krishna, Asoka and Chandragupta. The plant of nationalism can not but wither if the soil is so barren and the environments so unfavourable.

THE MAORI LORE HOUSE.

Under this heading Mr. H. C. Corrance B. A. contributes a learned paper to the July number of "*The Quest*" of London. The Maories are, according to the evolutionist, primitive people. They ought, according to this theory, to be in the childhood stage of civilization.

Their knowledge of astronomy ought to consist of fables and legends about the sun and the moon---legends which in civilized lands are called fairy tales. And yet this is what Corrance tells us about their astronomical knowledge.

Now let it be clearly understood about Tama-nui-te-ra (the great son-the-sun) and Tet Marama-i-uhanake (the waxing moon) and their younger brethren the stars, *all of these are worlds (with their) earth, water, rocks, trees, mountains, open places and plains. (The moon causes the tides; for) Tancmatua said "let the moon regulate the high and low tides of Lady ocean."* This also must be clearly understood, everything is a part of the heaven and the earth; there is nothing of which it can be said, it is of the earth alone or of the heaven alone; all things have been placed, each in its own position and after its own kind by the (heaven and earth) and their offsprings (The gods) and hence it is (we say) that all things emanate from them—the stars, the moon and the sun—all of those are a part of the earth and heaven, it is the same in all the Eleven Heavens. Just as has been said above; they have their stars, Moon and Sun. Each star, Each Moon, Each Sun in the Eleven Heavens has its own Eau-tiri-ao (Guardian spirit). Every thing is a world—a part of Earth and Heaven, as explained. Water is the cause of growth of all things;

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if there were no water; or the sea, every thing would go wrong in the Heavens, the stars, Moon and the Sun. The Co-adjutors, of the water are the Sun, the Moon and the stars. There is water in all the stars, the Moon and the Sun.

The italics are ours.

Commenting upon this the writer says:—

This expressly stated bel ef in the homogeneity and universal interdependence of all things is surely a startling item in a tradition of savage lore –approximation to the modern scientific and philosophical out-look mixed with childish fables about the sun, moon and stars. Their wise men also told the seasons of the year from the position of the heavenly bodies; and Mr. Smith asserts in his introduction that they gave a name to the celestial equator, and every star, and were fully aware of the rotundity as they were further north or south." He offers, however, in these volumes, no proof of the latter statement.

The italics are again ours.

How strange that "primitive" peoples know—what many nations that call themselves civilized did not even dream of a few centuries back—that the sun, the moon and the stars are inhabited worlds and speak of the moontide and other 'modern' discoveries. All evidence points to the fact that the so-called "primitive" people do not represent the childhood of humanity. On the contrary they represent senility. In other words they are the degenerate and progressively degenerating descendants of regenerate and progressively advancing forbears.

The ancient Aryas were familiar with the astronomical conception of Plurality of Worlds. While the Old Testament speaks of the sun and the moon as the greater and the lesser light made to rule over the day and the night i. e. as chandeliers hung from the canopy of the sky—the vault of the heaven having been regarded as an actual material tangible substance and the day and the night having been supposed to exist before the sun was brought into existence—the Vedas speak of भुवनानिविश्वा i. e., of all the inhabited worlds. Even the sun and the moon are spoken of in Vedic literature as Vasus i. e., planets inhabited like the Mars by man.

We should not wonder if it was definitely established some day that the Polynesian races are the descendants of Vedic Aryan emigrants to Polynesia. In fact the writer of the article under review himself hints at this explanation. Says he :—

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"Taking together the use and points of contact which Aryan and Semitic myths exhibit with certain of their own, Mr. Smith assigns them an Indo-European origin, suggesting 'as a tentative theory, that *their original progenitors "are an early branch of the Proto-Aryan migration into India*"

The italics are, of course, ours

FEZ OFF AND HATS ON IN TURKEY.

While faithful followers of the Prophet in India are guarding their moustaches, pointed beards and Turkish Cap as symbols of orthodoxy, the Turks are rummaging the Alcoran for stray texts the perversion and torture whereof may furnish them with spurious but glaring and specious authority to dress as counterfeit Europeans. We take the following from *The Literary Digest* of New York U. S. A.

"Official sanction was needed, it appears, for the Turk to wear straw hats and other forms of twentieth century head gear. The traditional Fez according to Constantinople press despatches, may henceforth be disregarded or replaced by the latest Western importations as a result of the decision by the senior Quazi or judge in Turkey in which he cites a passage from the Koran. The passage in the Koran to which the judge calls attention declared that if a Moslem buys a cow from a Christian who is accustomed to wear a hat, and if the cow refuses to give milk to its new master, it is lawful for the new master to put a hat in order to milk the cow satisfactorily,

Let us carry this novel interpretation of the verse a step further. The cow is modern civilization of self-indulgence which the Turks have bought from Christian Europe. The cow refuses to give milk i. e., this materialistic civilization does not yield full gratification to those who do not wear a hat *i. e.*, are not fully Europeanised. Modern Western Civilization, which, is purely sensuous and very complex and is based upon egoism, cannot flourish amidst environments drawn from a medieval Oriental civilization informed and vivified by the ideals of self-abnegation, simplicity, austerity and altruism. Turkey is certainly progressing. But whitherward ! This is a question which we would rather leave unanswered.

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THE GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II. The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

The rainy season is perhaps the best season of the year in the Gurukula. The weather now-a-days is transcendentally lovely. Masses of black clouds, saturated with moisture and promising immediate precipitation, are constantly hovering in the sky. The frequent showers of rain impart a refreshing and steady coolness to the weather. Intervals of sultry heat are few and brief and serve but to enhance by contrast the refreshing effect of rain and clouds. The landscape is vivid with verdure every where. The neighbouring hills have the appearance of compact masses of emerald under the soft shade of the clouds. The river presents a scene of sublime beauty and grandeur. The ceaseless and impetuous rush of enormous volumes of gushing, roaring waters constitutes a sight of unrivalled magnificence. 'Earth has not anything to show more fair' than the sunset when viewed from the bank of the river. The variegated panorama of ravishing hues lifts the enraptured beholder 'unawares above all meaner cares.' The reflection of the fascinating colours transfigures the water underneath which presents the appearance of molten gold at some places and of flowing blood at others.

UNIVERSITY LECTURE

An authentic history of ancient and mediæval India is an urgent need of the time both from national and the academic point of view. The Gurukula Univesity too is

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contributing its quota to the achievement of this end. One of the University chairs is dedicated to research in ancient Indian history. The research professor is doing excellent work. He occasionally delivers lectures embodying the results of his research for the instruction of students. Several papers have already been read. Another paper of the series was read on the 26th of July. The subject of the paper was Indian Archæology with special reference to architecture, and its bearing on Indian History. The wealth of detail, the rich variety of sources on which he had drawn for information, the masterly manner of exposition, and the genuinely philosophic way in which conclusions were drawn from data, bid fair to make it a valuable contribution to the literature on the subject when it is published along with other papers of the series in a book form. The College students and staff enjoyed and appreciated the paper highly.

PARLIAMENT.

Under the auspices of the Sahitya Parishad, an imitation parliament is organised every year for the delectation and instruction of the students. Accordingly, this year too a representation of a sitting of the parliament of a self-governing India was attempted on the 25th of July last. Principal Rama Deva who was enjoying a sojourn at Mussoorie for the benefit of his health was specially invited to act as the Speaker. Br. Indra of the 4th year class acted as the Premier and was supported by a regular ministry. Br. Krishna Dutta of the 4th year class was the Leader of the Opposition. A bill regarding Woman Franchise was put before the House for consideration by the Premier. Brilliant speeches were made for and against the bill. The speakers displayed a thorough acquaintance with the best literature available on the subject and the general principles of politics. Their knowledge of Indian conditions and problems also was admirable. The discussion continued for several hours and then the bill was put to the vote. Under the proficient guidance of Principal Rama Deva, who was seated at one end on a raised dais beautifully decorated with a silver sceptre on the table before him the procedure throughout was parliamentary. The proceedings were highly successful and produced genuine and sustained interest and excitement. The Bill was ultimately rejected by an overwhelming majority.

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UNITY CONFERENCE.

A Unity Conference purporting to be a representation of a conference of the leaders of all shades of political opinion in India with a view to their amalgamation into one solid compact body by means of compromise through mutual understanding and concessions, was held the other day under the auspices of one of the many literary clubs in the Gurukula. The students who played the parts of members of the conference showed a wonderful skill in the art of representation and a perfect acquaintance with current Indian politics. The proceedings were highly interesting and lasted several hours.

THE SHIKSHA PATAL.

A meeting of the Shiksha Patal (Board of Education) was held in the Gurukula gardens at Mayapura, Hardwar the other day : Examiners for the next annual examinations were appointed. The courses of study for the Adhikari Examination were revised and altered and other questions regarding the curriculum were decided.

THE MEDICAL COLLEGE.

Permission has been obtained and adequate arrangements have been made for securing dead bodies for purposes of dissection for the benefit of the Medical College students. The students take great interest in the work of dissection and devote several hours daily to it. The students of the 3rd year class of the National Medical College Lahore also who have been granted special permission to attend practical work classes are here in these days.

VACATION.

The Colleges break up for two months' vacation on the 10th of August. The students in several small parties will go to different hill stations. Some of them are preparing to go to Kashmir. The first four classes will be sent to Dehradun or some other suitable place. The games and competitions which were generally held in previous years on the eve of the vacation have been postponed to the occasion of the Dewali immediately after

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the vacation. The Colleges will reopen on the 13th of October next.

EXAMINATIONS.

The six-monthly house examinations will take place a few days before the Vacation.

THE SCHOOL DEPARTMENT.

The first four classes of the school department have been sent to the Gurukula gardens at Mayapura, Hardwar. New rooms have been run up for their accomodation. Some of the young Brahmacharis had attacks of the typhoid fever sometime back. But thanks to the exertions of our doctors and the careful and affectionate nursing by the College students who were divided for the purpose into batches to work turn and turn about, all are convalescent now. The governor himself generally lives now-a-days at Mayapura so that the classes are under his immediate supervision. The remaining six classes of the school department are at Indraprastha. They had their vacation in the months of June and July. The students were sent to Simla and other hill stations during the vacation to recuperate their health and strength. The vacation, being now over, work has been resumsed in right earnest.

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